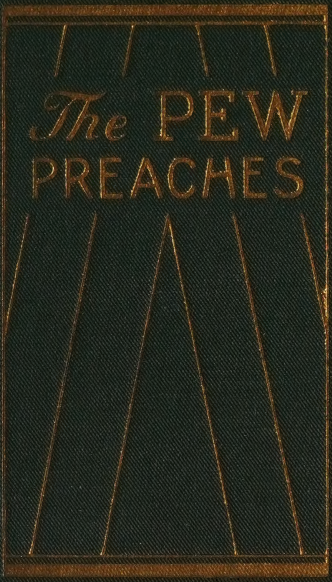

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THE
PEW PREACHES

EDITED, WITH AN INTRODUCTION, BY
WILLIAM L. STIDGER

NASHVILLE, TENN.
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1930

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DEDICATED TO
DOROTHY, STANLEY
AND
PATRICIA HIGH

A WORD OF INTRODUCTION

“The Pew Preaches,” but these are not necessarily sermons.

In this volume the reader will find a cross-section of what America’s leading laymen are thinking about preachers, the Church, religion, the State, missions, and life.

Some of these men will not allow me to call their chapters sermons. They say: “We are not preachers, and we are not preaching. We are merely thinking out loud some of the thoughts that pass through our minds while you preachers are preaching.”

However, with a few exceptions, these chapters appeared in the *Christian Herald,* edited by Stanley High and Dan Poling. These editors asked me to inveigle these laymen into doing something that sounds mysteriously like preaching, and Mr. High called them sermons. But, as one of our most famous poets said long ago, “A rose by any other name would smell as sweet.” So, whatever we may call these chapters, they have the ring of truth about them; of great and abiding truth, beautifully put together; with a note of sincerity such as these men have put into cabinet work in the government, into reparations' gigantic tasks, into writing immortal poetry, into manufacturing world-wide products and selling them, into newspaper editorship, into the making of automobiles and public opinion.

It is an honor to any man to have had the pleasure of friendship with these leaders in the lay world and to have had correspondence with them over this book. They have been uniformly courteous and kindly. Although they are all pressed by a thousand duties, some of these duties international in scope, they have been generous with their time and genuinely interested in this volume.

A wide variety of themes is here presented. I have not asked them to hold to any single unified theme, but have felt that each would make a richer and a more unique contribution if he were allowed to press his hobby. The results of this plan speak for themselves. I believe, confidently, that the reader will testify to the wisdom of this course when he has finished the book.

It is heartening to me to know that there are fine, loyal laymen in the Churches of America who are thinking the thoughts that these laymen are, and who are standing by the ministers of the

Church and by the Church itself and its world-wide work in the manner indicated in these chapters. This, in its final analysis, means that some of the truly great leaders of world affairs are men who have been reared in the Church, trained in Church schools, and nurtured in Christian homes. Sometimes we get to feeling, perhaps, that the Church is not making the progress that we hope for it; but when we find a group of successful, impressive leaders such as these, who still live and talk and believe as these men do, we lift our hearts in hope.

I am grateful to Mr. High and the *Christian Herald* for permission to use many of these chapters, and to these authors themselves for their friendly coöperation. I am grateful to the Cokesbury Press for the enthusiasm with which they have printed this book and for the eager manner in which they are planning to present it to the public. I have never before received such enthusiastic coöperation in publishing a book. I have the feeling that there is something far finer than a business transaction in their friendly comradeship in putting this book into print and circulation. W. L. S.

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ROGER BABSON

Statistician

In this book we have tried to get as wide a range of voices of laymen as it has been possible to get. Roger Babson is better known in the business world than any other single man. He has developed an educational institution of his own at Wellesley, Mass., which is called the Babson Institute. It is a high-class school for banker, business man, and statistician. Mr. George Coleman is its president.

Introducing Mr. Babson

Perhaps Mr. Babson is quoted more generally by business men than any other single human being in America, due to the fact that he has developed an intricate system for furnishing statistics for business purposes, prognostications on business conditions, stocks, and bonds.

He is the author of many books, not only on business, but on morals and religion. "What Is Success?" "Making Good in Business," "Fundamentals of Prosperity," "New Tasks for Old Churches," "The Future of the Churches," "Instincts and Emotions" are some of the titles of his books, which are read widely among both the clergy and the laymen of the Church world.

He is also a lecturer of great popularity and spends much of his time lecturing before churches and business clubs all over the United States. He is an interesting combination of a business man who has a passion to serve the Church, and he preaches a doctrine that religion will help business and business will help religion.

He was born in Gloucester, Mass., July 6, 1875, and was graduated from the Massachusetts Institute of Technology in 1898. His Institute for Statistics has branch offices in twenty-five American cities and is consulted by business men everywhere.

His viewpoint is so distinctly different, so modern, and yet so basically Christian, and his voice is such a voice of authority in the business world, that we are proud to have his sermon as one of the contributions in this volume. We believe that it will give the preacher who reads it a glimpse into the mind of one great layman that is immensely worth while.

AS A BUSINESS MAN SEES IT

BY ROGER W. BABSON, WELLESLEY, MASS.

According to Webster, a Christian is one who "professes or follows the religion of Christ." We find in Acts 11: 26 that the disciples of Christ were first called Christians. Those who carried forth the doctrine of the teachings of Jesus were known, then, as Christians. So I believe that to-day those carrying out this doctrine are Christians, and the basic principles are no different to-day than they were two thousand years ago. These principles call merely for loving God and our neighbors.

Briefly, the teachings of Jesus demand honesty, courage, loyalty, and generosity. A person filled with these four traits can do nothing but succeed, regardless of his line of endeavor. These are the foundation stones of Christianity, and upon these four corner stones every business man should erect his business if he is to be truly successful. They are simple, but they are essential. Those who try to get along without them find it impossible to stay up for long and be happy in the world of to-day.

In my studies of business and business men, I find that a large majority of our most successful business men are from families where these four fundamentals were constantly emphasized. It is also interesting to note that many present-day big business firms were founded by men who were deeply interested in religious work and who "accepted God as partner" in their business. I find that, on the whole, most business men are real believers in the importance of Jesus's teachings, and many business men take a most active part in the life of the Churches. I even believe that our business men are one of the most essential groups in our Churches at the present time.

One thing is certain, that, with the rapid progress being made in business methods, business men will insist that the Church be as up to date as other institutions. Many Churches are to-day making changes which would have been considered outrageous not many years ago. The old superstitions are giving way to modern and practical ideas. The order of service is becoming more "modern," but is nevertheless losing none of its impressiveness. Everything in the life of our Churches is becoming more broad-minded and thus more attractive to the business men and to the young people. Furthermore, I believe such changes must be made in all Churches if they are to hold the interest of these two groups.

The only way in which the business man or anyone else can ever feel satisfied with his Church is to get into it *now* and give it more of that element which is necessary to fill the pews again with really interested people. This does not necessarily mean that we should drop anything upon which the Church is now based. Far from it. I only ask that we all coöperate toward the end that the four fundamentals of Christianity—honesty, courage, loyalty, and generosity—shall be put forth in a manner which will appeal more strongly to the business man and to the younger generation. Both of these groups are striving to forge ahead and cannot be interested in a dogma that is years behind the times. They are, however, associating themselves with the Church when it is progressive, as is the case in many communities.

The pastor and his sermon are big factors in keeping the business men interested in the Church. Business men think and talk business every day during the week, and when it comes to listening to a sermon on business on Sunday they are not in a mood for it. They are, however, interested in learning more about the work and teachings of Jesus. These things they want to hear from their pastor in his sermon. I believe that every pastor who preaches such a sermon every Sunday will find that he is preaching to a large group of interested business men. Such sermons, however, should always throw out hope, sympathy, and optimism, and the preacher also must be honest, courageous, loyal, and generous. Preachers who fail to reach men lack one of these fundamentals.

I am a great believer in the Church Men's Clubs and feel that these groups can do much real good if they are carefully directed. The business men of many of our Churches have formed these clubs to study the Bible, to keep the Church men interested in the work of the Churches, to provide group service by the men of the Churches, and for many other worthy purposes. Many of these groups have been very successful in all of these lines of endeavor. The Church Men's Club is a great factor in the uniting of business and the Church. Through the club business men get to know the men in their community and become better acquainted with the teachings of Jesus.

Progressive Churches are giving their attention to-day to the building up of the male end in the Church, and this effort is of great importance to both business and the Church. The pastor cannot become acquainted with his congregation simply through the Sunday morning service. This is a physical impossibility. However, it is quite possible for him to learn to know all of his men through meeting them at the men's club gatherings each month. Frankly, I cannot think of a more interesting organization in which to have membership than a real live Church Men's Club, composed of men interested in Christian principles and in the upbuilding of their Church and directed by a group of wide-awake Christian men.

However, all clubs, organizations, and even the Church itself are merely idols which are of little importance in themselves and can be used either to construct or to destroy. Like the multiplication table, even truth itself is of value only as it is applied. Hence we all should keep in mind that the essential thing is not to make men Protestants or Catholics; it is not to build up any spiritual denomination; yea, it is not even to deify Jesus. The essential thing is to get men to love God and their neighbor as themselves. This would give us a world where honesty, courage, loyalty, and generosity would abound. Only as we approach this condition will the world become more truly healthy, happy, and more prosperous.

R. A. DOAN

R. A. Doan was born in Nelsonville, Ohio, May 13, 1874, went to college at Hiram, and, after remaining in Hiram one year, in 1893 stopped college to engage in the manufacturing of vitrified street brick, in Columbus, Ohio.

Introducing Mr. Doan

Successful both as a business man and as a maker of money, R. A. Doan went along for a good many years not realizing that there was anything else in life, until the World War came along, and he became a Y. M. C. A. Secretary, serving at Camp Sherman and Fort Thomas. He has always been a fluent public speaker and in great demand as a business man interested in, and able to interest others in, Christian work, and particularly Foreign Missions.

About fifteen years ago, after having traveled around the world studying world conditions and missions, he decided to give up business interests entirely and to devote himself and his time to Christian work of some type. His primary interest in missions soon developed into an intelligent interest in international affairs — and, in so far as missions have not contributed to a healthy, wholesome internationalism, he has been an honest and severe critic of missions.

He belongs to the Church of Christ in America, but finds that he has many interests outside of a narrow denominationalism and longs and works for some type of Church union. He was a member of a special commission in his own denomination to study Foreign Missions. He was the only lay member of that commission. Mrs. Doan was a foreign missionary in Korea, and they were married in Kobe a week after the Japanese earthquake. The present Mrs. Doan is his second wife, but he met her on his trip to the mission fields. In addition to getting a wife out of this eventful trip, he also got his vision of service to the cause of internationalism. Dr. Charles A. Doan is his only son, and he is in research work in the Rockefeller Foundation. Mr. Doan himself has long been a teacher of a big Men's Bible Class in Nelsonville, Ohio. His voice in this book is the voice of a keen-minded layman who made a definite decision to give up mere money-making to devote his life to Christian service.

THE KIND OF CHRIST WE WILL SHARE WITH THE WORLD

BY R. A. DOAN, COLUMBUS, OHIO

We are sharing with the world to-day only the kind of Christ who is revealed in the average life of those of us who are members of Churches. It might have been possible, before distances were eliminated, to attract non-Christians through the example of exceptional Christians. But now the national family secrets of each country have come to the knowledge of all.

No longer may we hope to win the loyalty of any person or people to a Jesus who is revealed only by the Bible. We cannot present to others for acceptance a Jesus as the revelation of God and the changer of lives unless we can show that a process is at work which is transforming churchmen into Christians. So far as the world's acceptance of Jesus is concerned, the temporary denial made by Peter is of small significance compared with our denial if Jesus's ideals are not incorporated into our life actions. The time is here when we men who are members of Churches must demonstrate the impropriety of a luxurious life of comfort gained by the selfish use of unusual opportunities. Somehow as men who claim acquaintance with Jesus we must learn that we have not fully proved that we have been with him when we subscribe to community chests, make a contribution to the Red Cross, or write our senator about some desirable bill. Not many of us perhaps will be willing to adopt the high ideals expressed by Fritz Kreisler, who has made so many of us better men by his divine music; but, as Christian men, we must dare contemplate such a view of our discipleship. He says:

> I was born with music in my system. I knew musical scores instinctively before I knew my A B C's. It was a gift of Providence. I did not acquire it. So I do not even deserve thanks for the music. I never look upon the money I earn as my own. It is public money. It is only a fund intrusted to my care for proper disbursement.
>
> I am constantly endeavoring to reduce my needs to a minimum. I feel morally guilty in ordering a costly meal, for it deprives some one else of a slice of bread, some child, perhaps, of a bottle of milk. My beloved wife feels exactly the same way about these things as I do. You know what I eat; you know what I wear. In all these years of my so-called success in music, we have not built a home for ourselves. Between it and us stand all the homeless in the world!

It is not our intention to hold up for security the inconsistencies of our professed Christianity. There is a desire to quicken our spiritual sensitiveness, to disabuse our minds of the complacent assumption that we are really seriously attempting to be the "big brother" of the weaker peoples. We do hope to provoke honest inquiry of ourselves about what difference Jesus makes in us. We talk of proclaiming the words and life of Jesus to the world. If the world is to heed our good intentions, we must take this message out of the cloud of speculation into the broad daylight and searching test of our own inner accomplishment. In this world made small by science the quality of our religion in experience becomes of much more importance to Christianity than our zeal to spread the "good news." No longer has a messenger to other lands the power to attract by the strangeness of what he has to relate; for these people to whom he goes were informed this morning of what happened around the world yesterday. I heard Max Yergen, National Y. M. C. A. Secretary of South Africa, describe what he termed his trembling experience when he tuned in his radio in South Africa and suddenly realized that he was hearing music played in Pittsburgh. He graphically described how impossible to keep negroes in Africa ignorant when knowledge flies through the air. We were in India when Gandhi was released from prison, and that day the news of this event was cabled across the world.

It is not worth a great deal to carry word to

Asuncion, Paraguay, of the Prince of Peace when simultaneously we indicate our own lack of faith in his power to bring peace by planning for a larger navy. Of little use is the signing of the Paris Pact if our neighbors are confronted with continuous agitation within our own border for what we glibly term defensive measures. Very recently we were discussing in a men's Sunday school class the question, "Does Jesus have power in our present-day world?" One old man quickly replied that he thought the result of the Great War proved that he had such power now, for right had prevailed!

We hear much about sharing Christ with the world. We have just hinted at some of the inconsistencies between the Christ we live and the Christ we seek to proclaim; between the Christ found often in our Churches and the Christ who lived in Galilee. What kind of a Christ do laymen, churchmen, the average Church member, the busy American, believe we should share with the world?

I

If our religion is worth sharing, it must be one for which no set of rules may be applied. "Thou shalt" and "Thou shalt not" will never be accepted by the men of our world. If Jesus did not break the shackles of tradition and open the way for every man to find his own interpretation of God, then the religion of Jesus will not prevail. If I cannot believe with Paul that "where the Spirit of the Lord is, there is liberty," then I cannot be a Christian. If the unchanging, legalistic God of the Old Testament still lives, then I must be a rebellious subject. But my whole being rejoices unceasingly in the assurance that Jesus found his way to a Father God and forever banished the conception that the God of the universe needed only to be planted in order to get him to array himself on our side.

Stanley Jones relates an experience at Sao Paulo. He says: "The meetings each morning when we studied together methods of approach were meetings with the touch of power on them. But one can understand what kind of a mentality some of the evangelicals have. In one place, where we had been at grips with a large crowd of Roman Catholics and skeptics, at the close a missionary had a knot of people about him in the corridor arguing the mode of baptism with them."

No mode of baptism, no confession of faith, no creed, no law can make a man a Christian. One time in China I talked with a young intellectual and spiritual Chinese Christian. He related how a heresy hunter of his own denomination had come from America. He censured this Chinese leader because the Church to which he belonged sought to recognize the validity of every man's Christianity if his life proved his sincerity. His Church wanted every kind of Christian to belong to its membership. When our American investigator contended that some of these had not entered the kingdom in the right way, our Chinese friend said: "I have noticed that God seems to bless the work of denominations other than our own. Sometimes I find better Christians in other groups than some who are in ours. If I made distinctions, then I would be in great danger of disapproving those whom God has undoubtedly approved. I refuse to judge except by the lives that are lived." Laymen all over America are prepared to indorse that kind of Christianity. I do not say they are demanding it, but I know they are longing for it. And until our ecclesiastical authorities and officials discover that this longing for a released Jesus is a vital part of the religion of the men who now fail to respond to their exhortations we will not hope for a great revival in world missions.

II

Thoughtful churchmen are asking for the aban-

donment of the theoretical, the purely theoretical religion which is built around Jesus. We hear frequent reference to the "social structure," the "social order," and similar expressions. Many who are demanding that the social order be Christianized have a social consciousness as superior in its implications as that exercised by the proud Brahman who looks with scorn upon those below him. Many who are vociferous in advocating the reconstruction of society have never actually had experience such as the average man encounters. Others who demand reforms seek only betterment of their own positions with little thought for the fellow still less fortunate or anyone else who may be injured by their program.

Sometime ago I attended the church of probably the best-known and most helpful preacher in America. He prayed, "O God, Christianize Christianity." There was the implication in that prayer that there has crept into our Christian religion much that is not of Christ. There was a desire on the part of this good man, who has felt the villifying effects of attacks from orthodox theologians, that Jesus might be our only creed. As I go about the world I find men everywhere, inside and outside of the Church, with this same intense longing.

I am in correspondence now with a young man only a short time out of college, but who holds a responsible business position. He is of an inventive turn and has just made an improvement in a machine used by his company which requires for operation one less man than formerly. He writes:

> This last little invention has given me much cause for thought, during my quiet hours. I have tried to see my little corner in the business field in the light of larger economic forces which are to-day operating. I wonder where the machine age is taking us? What is becoming of all those thousands who are thrown out of work by some new mechanical improvement? I am not one of those who believe that sufficient new processes are being developed to care for this army of the unemployed.
>
> Just two weeks ago a little ad in one of the papers brought over a hundred people to my office before eight-thirty in the morning. They were an extremely interesting group, and my heart went out to every one of them. Many of them impressed me as having real ability to handle much better positions than I had open. I wonder what became of all those I couldn't use?
>
> These things have given me much about which to think, the more so because I believe the solving of our economic problem of such supreme importance in broadening the area of human happiness. The abstract concepts of the workings of the Profit Motive, the Capitalistic System, and the possibilities for a more equitable distribution of the fruits of production have interested me greatly. Yet in the face of specific problems such as now confront me I find myself following the beaten trail which leads to "success."

No theological theory, no abstract preaching about the "social structure" will bring release to the perplexity of that young man. All of that had been presented to him in college and had been accepted by him. It is not enough for him to ask what Jesus would do, for Jesus did not live in our industrial age. Only as his religion becomes "Othercentric" in the most practical sense, only as his life becomes filled with an ironclad unchanging determination to share the fruits of his unusual success, will he be benefited by his desire to be led by Jesus. The genuineness of his religion is manifest in his troubled questioning about what is right. He has been almost shipwrecked by his discovery that formal Christianity is most inconsistent and that it clings to beliefs he can no longer accept. But I believe he will win out in his bare-fisted fight with selfishness into a glorious example of the effect Jesus has upon one's life when dogma and tradition do not interfere.

The mayor of a city in India said to me: "Not until Christian men from America come here and conduct big business for the benefit rather than the exploitation of the Indians can you hope that the teaching of the missionaries will have much effect."

III

The only Christ worth sharing with others is one with whom we share our own lives. I did not agree with all the conclusions of J. Middleton Murry, but I have respect for the sincerity of his religion. He makes me pause when he comments in a recent essay upon the Scriptural quotation, "Take no thought for the morrow," and says:

> Why, a drunken tramp who pads the highways unknowing whence his next meal will come is nearer to following Christ than the whole bench of English Bishops. Christ, the friend of publicans and sinners and harlots, would have chosen swiftly between them.
>
> For this modern world does not believe in God the Father; and the modern Church does not either. It puts its faith in pensions, and endowments, and 5 or 15 per cent. And so do I. I have not the faintest intention (if I can help it) of leaving nothing between me and mine and the kindness of God the Father or the mercies of the world. Neither, so far as I can see, have my Christian contemporaries. But I esteem myself by so much a more honest man than they that I refuse to enter the church and say, "I believe in God the Father," when half my days are spent in taking precautions against his unkindness. I believe in Christ, and I believe in him enough to have tried to find out what it would mean to believe, as he believed, in God the Father. He believed in him, and acted on his belief, to the bitter end. If I were to believe in God the Father, I should have no choice but to follow him, and to the bitter end.

Mr. Murry confuses the thought of God as a Father with the thought of God as an indulgent father. However, he touches us at a very tender spot when he reviews some of our inconsistencies. But he seems to ignore that conception of a God with whom we may coöperate and who was discovered by Christ. The dearest memories I have of my own father are clustered around the recollection of opportunities he provided by which I could make my own way. He did not shield me from hard tasks—he sought only to encourage me by his love as I struggled for accomplishment. The greatest value in the Jesus in whom I believe is in the assurance he gives me that I may coöperate with a Higher Power as I seek to do unto others as I would have them do to me—as I try to fill a helpful place in my world of to-day. I would not want a Father God such as Mr. Murry seems to feel we must have if we are to recognize him as Father. I share with Jesus his faith that we are children of a common Father.

We shall never prove that Jesus is worth sharing until there is a more complete absorption into our own lives of that quality in him which compelled him to look upon every man as a son of God. His faith in the Father God and in men was inseparable. When I lose faith in men, I will lose faith in God. When there is no Father God to whom I can turn, then I will not know how to be of service to men. When Jesus, with his conception of God, has become a part of us, we will be unable to escape our responsibility for this distraught world. We will be driven by the high purpose as expressed by Henry Nelson Wieman when he says: "What the world demands and sorely needs of the religious man and the religious group to-day is not that they shall find emotional satisfaction in a fatherly idea of God, nor provide an intellectually satisfying concept in the light of modern science and philosophy, but it is that they shall reach out in the might of God to save the world from its deadly ills and bring to high fulfillment its vast possibilities for good.

We will recognize in this commitment of our lives to the influence of Jesus that when we help to release him in other lives our task is done. We will know that he does not work alike in all. And we will permit the Oriental, the Latin American, the African, the Buddhist, or the Mohammedan to find his own interpretation of Jesus. Our conclusions about him will not be forced upon them. As we share with them we will see quite clearly that in turn they have discovered qualities in him which they will share with us. We will be on tiptoe in our expectancy of new revelations of his life through his followers everywhere. We will be inspired by an ever-changing Christ as he becomes clearer. We will understand him as he is manifest in men. Doctor Fosdick writes in one of his books of a young man, afterwards a professor in a great university, who sought an interview with Phillips Brooks that he might present a troublesome personal problem. The day was set, and during the intervening days the young man carefully formed the question he desired to ask. When the day came he spent an hour with the great preacher. He came from the interview with a happy, hopeful view of life again. Suddenly as he walked down the street he realized that he had entirely forgotten to ask the question he had so carefully composed. "But," he said, "I did not care. I had found out that what I needed was not the solution of a special problem, but the contagion of a triumphant spirit." We may share Christ with others only provided he has created within us a "triumphant spirit."

I asked a Christian medical compounder in India how long he had been a Christian. With a look of surprise on his face he replied: "Why, I am not a convert. I am a born Christian." He meant that his parents had been Christians. What we need in our Christian movement is some converts. Too many of us are "born Christians" with no convictions of our own. We have never given Jesus a chance. We have looked upon ourselves as custodians of Christianity. We have not understood that in every country, in every religion, among every people are those who can teach us of God, are those who may have exceeded us in their possession of Jesus and his ideals.

We are compelled to come to the position of Peter when he spoke to the group gathered about Cornelius and said: "I clearly see that God makes no distinctions between one man and another, but that in every nation those who fear him and *live good lives* are acceptable to him."

Unless we agree that the living of good lives is the credential for a Christian, the world will not listen.

HENRY FORD

Manufacturer

ONE hardly needs write about this man, for, as the clipping bureaus of the United States tell us, he has, for years, been the most talked about and written about personage—with the single exception of Charles Lindbergh—in this nation.

Introducing Mr. Ford

Less than a quarter of a century ago this man conceived the idea of manufacturing a cheap automobile so that the common people would be able to own cars. He was laughed at by everybody in Detroit but his wife. He did not even have enough money to buy the material to make his first car.

Yet to-day that man is the richest man who lives or who has ever lived, and his product has gone to the ends of the earth. His every word is taken by the American public as the word of a prophet. The United States is so much interested in what he says and thinks and does that several newspaper syndicates have offered vast sums to him if he will syndicate a daily statement to the press of America. Recently he has consented to do this, and that syndicate is running once a week.

Mr. Ford owns his own coal mines, railroads, iron mines, steam-ships, glass plants, oil wells, and steel mills. Perhaps no manufacturer has ever made himself so independent as he has. He is building plants at this time all over the earth: in China, South America, Ireland, Canada, France, Germany, Russia, Scotland. His power literally encircles the globe. And yet he is a simple-minded, sincere Christian father and gentleman, humble and unconscious of either his power or his money.

Mr. Ford is a member of the Episcopal Cathedral in Detroit, Mich., and is in every way a religious-minded man. He reads a chapter of the Bible every day of his life and has a Bible in every room of his home. He is devout, and reverent of religious things. He never speaks and he never writes, but in an interview he gave me this material, which includes his views on the Bible, the Church, missions, religion, and kindred themes.

HENRY FORD TALKS RELIGION

INTERVIEW BY WILLIAM L. STIDGER

WE wanted the word of Henry Ford in this series of sermons by laymen.

Many times during the last ten years Mr. Ford has been kind enough to talk with me about the Church, missions, the Bible, and religious matters.

I am often asked, "Does Mr. Ford belong to any Church?" The answer is that he does. He belongs to the Episcopalian Church in Detroit, Mich.

Another question which I am frequently asked is, "Does Mr. Ford read the Bible, and is he interested in it?" The answer is that he took a pledge to read a chapter of the Bible every day, and he keeps that pledge. He took that pledge with President Woodrow Wilson during war days when Evangelist Wilbur Chapman was touring the nation for this purpose. He keeps that pledge, and, in order to do so, he has a Bible in every room in his house, so that when he sits down he will have the Book of Books handy to his reach and his heart.

One day when we were talking about the Bible he said to me: "All the sense of integrity, honor, and service I have in my heart I got from hearing the

Bible read by a school-teacher in the three years that I was privileged to go to a little old-fashioned grammar school. The teacher read the Bible every morning to start the day right. I would be willing to give time and money to get the Bible back into the public schools. I think that we lose much by not having a chapter of the Bible read every day in our public schools. I got a great deal out of that influence."

I took Mr. Edwin Markham to see Mr. Ford, and we got to talking about what the Church calls the "Social Gospel." For the first time on the face of the earth Henry Ford is really putting the Social Gospel to work in industry. I know that there are a few social pioneers like Kirby Page, and Harry Ward, and Reinhold Niebuhr—all three friends of mine—who will not credit Mr. Ford with what he really *has* done to put our gospel into industrial life; just because he will not take the final step of what the Church desires to call "Industrial Democracy." I believe in Industrial Democracy myself, but Mr. Ford does not. I, like my three friends, am not an industrialist. I, also, like my three friends, have never handled any more money than a salary check; and it has been about all I have ever been able to do (also like my three Musketeer-friends) to keep half a jump ahead of the sheriff. I often wonder why the humor of the situation escapes these otherwise fun-loving gentlemen, who sit in judgment on a man who has organized the greatest business of its kind on earth, when they sit in stuffy New York offices and tell him how to run his business.

I also often wonder why it never strikes them as unjust and ludicrous, and unchristian, when they refuse to give Mr. Ford credit for having pioneered the five-dollar-a-day wage scale, bringing all of the industry of America to this standard; and now, for having pioneered the five-day-a-week plan, which the General Electric Company is following; and for having it in his mind some day to reduce even lower the eight-hour-a-day plan to six hours a day?

Mr. Edwin Markham, the real prophet of the Social Democracy, is not so unfair or so unjust. One day, when the three of us were talking about this interpretation of Christ's gospel in terms of industry, Mr. Markham said: "I put the Social Gospel into words. Mr. Ford puts it into works."

I wish that these younger disciples of the Social Gospel, to whom I have referred, might be as fair as the Prophet they follow—"afar off."

Mr. Ford has gone as far in his practical application of the social principles of Jesus as the most radical demands of the United States Steel Strike Report, put out by the Council of Churches. He is more radical in his forward look along social lines than the most radical labor preacher that I know in the Methodist Church or any other denomination. He even goes so far as to despise the general principle of giving and taking interest. Mr. Ford has long foreseen and long practiced the principles of the Social Creed of the Churches.

One day when I was talking religion with Mr. Ford there came the news of the death of his friend John Burroughs. I quoted to Mr. Ford what Bishop William A. Quayle had said years before about John Burroughs as a "Man who knew the Garden, but had never found the Gardener."

Mr. Ford's brief and sincere comment was—after a pause of thought: "Yes, he did not find the Gardener. It was too bad. If there is a Garden, there is always a Gardener, isn't there?"

I have often asked him direct questions about his religion. One day I said: "Mr. Ford, they say that you are an infidel. I heard a man say that only yesterday."

In the presence of several of his high executives he came back at me just as calmly and quietly as he answered my query about John Burroughs: "I believe in God and in Jesus Christ. I was brought up in the Church. I belong to the Church. I attend Church. I never go to hear a sermon, whether it is by a preacher in a small church or a large one, that I do not get help."

Then I put the question about his religion even more directly to him. I said: "Mr. Ford, I want to ask you rather a personal question. I am trying to imagine that I am representing the great mass of everyday Americans, and I know that if they had the privilege of interviewing you they would want to know: 'Just how do you feel about what we generally call religion? Just what is your reaction to religion?' "

He answered without a minute's hesitation, and in terms all his own: "Religion is like electricity. I do not understand electricity, but I am deeply interested in it. I want to know all I can about it. I see its power and its results in that light there. I see it turn the wheels of industry. I know that it lights up the dark places of the earth. I know that it warms our hearts and that it makes the world better. I see and admit its effectiveness even though I do not profess to understand it at all."

Then I asked him what he thought about missions.

He came back in this way: "The missionaries were the pioneers in new countries. Take the Orient, where we send thousands of our cars. The missionaries made this commerce possible. They broke the first paths and trails. They were the pioneers. We followed with cars and commerce. The missionaries paved the way. That is always true. We recently had a missionary here from China."

Then he told me that he had, just a few days before, advised a certain young man to go into the ministry. I asked him why he had so advised the young man who came to him for advice.

He said: "Because for fifteen years following the war there will be great need for men of that profession. What we need, however, is more religion and less professionalism in our ministry; and we need it mixed into industrial life."

Then he added: "And you don't need to rub the skin off of your knees to make that kind of a minister either."

After this semihumorous remark he continued: "It's all in the Sermon on the Mount. You can take the Sermon on the Mount, put it down into industry anywhere, and it will work. You don't need to work up to it. You can slap it right down anywhere

—to-day, to-morrow—in any business, and it will work completely. You don't have to build up to the Sermon on the Mount. That Sermon on the Mount is action—religion put into action."

Arthur Nash—"Golden Rule Nash"—said to me, before he died: "Mr. Henry Ford is doing more to put Christian principles into industry than any manufacturer I know. He is the pioneer. We all follow his leadership."

One late afternoon we were talking once again on the old theme of religion as connected with business. Then I wanted to shift the theme of the conversation; so I thought that I would ask him a direct question: "What do you feel is the heart of your organization? I mean the pulse of it? I am thinking in terms of the human heart as the center of our bodies; so your world-wide industry and organization must have a heart, a pulse. What is the central idea of your organization? I want to know what you think it is at least, so I can pass your idea on through the readers of these pages."

I expected an answer in terms of a mechanic's mind; in some figure of speech dealing with dynamos, or engines, or wheels, or mechanics. I got a real surprise in his answer: "The heart of this organization is spiritual."

"What do you mean by that?" I asked him.

"I mean that if you go into business with the idea of service the spiritual will take care of itself. If you do your part honestly and try to serve others, the unseen will make the thing that you do spiritual. In a few words, my idea is that the goal of service is the seen, and the spiritual results are what we might call the unseen. In any business that honestly attempts service everybody, from workman to consumer, will prosper."

Finally, I am often asked what Mr. Ford thinks about prohibition. Let him answer in his own words: "Liquor never did anybody any good. I'm against it in every form. I wouldn't have a laborer who drinks. He can neither drink on or off duty. We can't afford to risk machinery that costs thousands of dollars, and priceless human lives, to a worker who poisons himself even if he does his drinking outside of working hours. I do not want a man working for me if he has the smell of liquor on his breath or if he is known to frequent bootleg joints."

A certain high law enforcement official in Detroit once said to me: "If every citizen would help as much as Mr. Ford does, and if every citizen had the same loyalty to the Constitution of the United

States, and if every citizen had the same personal attitude toward liquor that Mr. Ford has, the problem of law enforcement would be simple. In fact, it would be nil. There would be no problem at all."

His strongest statement on booze and industry he made to me: "No industrial leader with any sense allows booze in his shops. That was stopped long before the Volstead Act came about. It was stopped because it hurt business. Business and booze are enemies. I have noticed a great difference in our plants since the prohibition law went into effect. We can't have liquor and automobiles, too. If the war had not come, the automobile would have forced the people to protect themselves from fools who think that they can drink and drive an automobile. Gasoline and liquor do not mix."

Apropos of President Hoover's strong stand for enforcement of the liquor law it is interesting to remember that Mr. Ford and I once discussed this phase of the prohibition problem.

He said then: "The prohibition question is no longer debatable. It is a part of the Constitution of the United States. It ought to be enforced, just the same as any other law—and that's all there is to it."

"Do you think that conditions in the way of law enforcement are better now than they were at the beginning?" I asked him.

"Yes, they are getting better all the time. The people will become educated after a while, and, just as it is true in any social problem, when the truth is known, the law will be enforced. You have to have public opinion back of the law to give it validity, and the way to get public opinion back of prohibition is to educate the people."

ROBERT A. LONG

Lumberman

R. A. Long was born in Kentucky, but migrated to the great mid-West in young manhood and started on his now world-wide business career by selling hay. He got his start in this way in one of the great grasshopper years, when the grasshoppers ate up everything in sight and left the mid-Western continent devastated. This young man sold his hay and got his start.

Introducing Mr. Long

After he had sold his hay, then he sold the lumber on which he had stacked his hay to keep it dry. This put him into the lumber business, and in that business he has been ever since. He is the founder and president of the great Long-Bell Company, the largest in the world. For a quarter of a century this company cut its lumber in the State of Louisiana; but when the trees played out there they went to Washington and Oregon, where they built a city called Longview, now grown to a population of twenty-five thousand —a city without a street car, laid out scientifically, with wide streets and boulevards; and the church and schools are the gifts of Mr. Long.

In addition to his genius as an organizer and seller of lumber, Mr.

Long has always had a great interest in religion and is the leading layman of the Church of Christ in America. His hobby just now is the building of a great cathedral for his denomination in Washington, D. C., and most of his time is engaged in this enterprise. He was the founder of the Brotherhood Movement in his own Church years ago when Peter Clarke Macfarlane, the novelist, was its secretary. In his own Church in Kansas City, Mo., he has for years been a leading spirit, the president of the largest men's Sunday school class in his denomination, and a constant attendant when he is in the city.

He was chairman of the committee which financed and erected the great three-million-dollar memorial to the soldiers of the World War and was responsible for introducing into this memorial the symbol of "the pillar of cloud by day and fire by night," which pours out of this great shaft of white stone dominating the city. He has always stood for integrity in business and for personal fervor and loyalty in Church and religion. His wife, Mrs. R. A. Long, a Kentucky girl, who has been with him through his long career, died during the past year.

GOD IS IN HIS HEAVEN—AND IN BUSINESS

BY ROBERT A. LONG, KANSAS CITY, MO.

Both religion and business are matters of growth from small beginnings. We are not born to religion or to business. We come to them through certain influences and definite choices.

Neither do religion and business necessarily belong together. There, also, the connection is brought about through influences and choices.

There is a saying, "Business before pleasure." I would say, "Religion before business." For I think that if religion is to influence business it will be because early environment gives religion a part in molding character and deciding tendencies before the life work is decided upon.

In my own life, from earliest childhood religious influences played a large part, and I have always been grateful for them. I have been glad that certain habits of thought and life became fixed before I became engaged in the demands of business.

My boyhood home was the stopping place for visiting preachers. And when a preacher was in the house we had family worship in the reading of the Bible and prayer. This made a lasting impression in my life.

My first employment as a boy was as janitor of the little country church, for which I received a salary of twenty-five dollars a year.

The Song "The Church in the Wildwood" has a very precious meaning to me.

The habit of regular church attendance is usually acquired, if at all, in early life, and out of regular church attendance come many habits and ideals which are of great value in business.

The centers about which the thought and activities of life are built have much to do with determining the motive in business and the conduct of business organization.

When the home and the Church become vital parts of life through early training and later conviction, industry is very likely to feel their influence.

There will be a more brotherly attitude toward employees, a higher standard of business conduct, and less selfish use of business profits.

Religion can enter business only through the ideals and character of the persons engaged in business.

Too many Church people belong to the occasional class. They attend church on special days, such as Christmas and Easter, but the Church does not occupy an important place in their lives. Such people count for little in the Church, and their religion has small influence in business.

Spasms either in religion or business do more harm than good. To illustrate: A man tried to put out a fire by throwing water on it. He used too little water, and instead of quenching the fire the little water turned to scalding steam, resulting in an explosion which badly burned him.

Little religion is hurtful to business, and little business is hurtful to religion. And so habit must give place to desire and conviction in order to make the routine of life endurable.

Each of us begins on a treadmill. We must learn to operate it before we can advance. In other words, there are certain details we must master before we can go forward. But as soon as we have mastered them, we should step ahead.

You often hear men say: "I don't go to church, because when I was a boy I was compelled to go. So I developed a dislike for church, and now I never go." The trouble with that man is, he never mastered the lesson of the treadmill.

Good habits should become a part of us. The treadmill must give place to the engine of personal initiative and purpose.

Early one spring while motoring along a country road I noticed a beautiful little stream of swift running water. A few months later I was driving over that same road, and in place of the deep brook I found a dry, ugly gully. It was a "wet weather stream." It had no reservoir to feed it in the dry season.

A slow stream, but ever flowing, carves a deeper and more uniform channel than one which is swift but intermittent. So with men. We need reservoirs beyond ourselves which will supply incentives and power to carry on in any kind of weather. Religious faith is such a reservoir.

"Faith without works is dead." That is a self-evident truth. But it is almost as true that works without faith are dead. That is shown in some manner almost every day. How many times we have attempted something without having faith and the result was failure! On the other hand, when we set out to do something backed by faith in our enterprise we usually succeed.

But we can have faith in our business, in our Church, in God and ourselves; but if we do not work, or if our faith is of the kind that prompts us to sit back with the feeling that "all things come to him who waits," then we are not taking the right advantage of that wonderful power called faith.

Faith is an incentive and challenge, not something that will do our work for us. All successful business is built on faith and operated by works.

I have seen many magnificent structures, both spiritual and physical, created, and later I have seen them crumble into dust, all because the basic idea. with very likely some added to it, was unsound.

To develop a sound construction, every part must be sound and in balance as well as the basic plan.

This holds true in religion, in business, and every other undertaking in life.

To me the New Testament gospel has been bedrock because of the basic fact of Jesus Christ. I have always been sure of him. And so, while I have seen many dreams vanish and many hopes darkened, I have been confident that Christ will accomplish his purpose at last. And we need him in business life to save us from materialism and bitterness.

A few years ago some college athletes met at Lawrence, Kans., to try out for the Olympic games. A young man from Notre Dame who took several second and third places, but not a single first, threw away the medals presented to him with the remark: "If I can't win, I lose. No second or third prizes for me."

If that young man lives the average number of years and retains the same spirit, he should win many firsts. Yet, also, he will take many seconds and thirds, but they will not discourage him.

No man or horse or automobile can win every race. But we can profit by our mistakes and keep our courage for the next race. Even in trying to do good there are many discouragements. It is easy to become hard and cynical.

Things undertaken with the best of motives and generous support of seemingly noble causes often come to naught. Not every race will give us first prize. But the spirit of Christianity will encourage us to continue to strive for firsts and take our defeats with good grace.

"Seek ye first the kingdom of God, . . . and all these things shall be added unto you." That helps us to dare to live in spite of all that happens to us. Too often we abandon an idea or operation when it has been only partly worked. More work should bring more good to the surface.

I made the above remark to a mining engineer, and he replied: "Yes, that is very fine, particularly in my business as it was practiced in the past. To-day we are retrieving material formerly regarded as waste and in every sense of the word are bringing an amazing amount of valuable mineral or good to the surface." The fundamental principle of Christianity is the saveableness of that which seems to be lost. And this is a good principle in business applied both to men and materials.

Religion helps in meeting difficulties and failures in life. Business is not all profit and success. The percentage of failures is very high, and always there is need for courage and faith amid hazards.

Religion gives the larger view of things and helps in recovering value out of seeming loss. It prevents work from becoming mechanical and saves business from being an end in itself. You can face any situation calmly if you have assets which the fortunes of business cannot affect.

One of the most helpful lessons I ever learned is that "God is in his heaven" even when all does not seem right with the world.

The Church is a great family. It teaches equality and brotherliness as no other organization in the world. Coöperation is one of God's natural laws. The sun, moon, stars, and earth coöperate. Each is dependent upon the others. So in the animal world obedience to the law of coöperation is often more noticeable than among men.

Selfishness is unnatural. Coöperation is natural. No matter what our work may be, we must act together if we are to be fully successful and permanently prospered.

Association in the Church is a great help in neutralizing the effect of competition and temptation to selfish struggle in business. Religion puts the note of brotherliness and mutual benefit into industry.

I have found a large Men's Bible Class an ideal opportunity for worth-while companionship. There we forget that we are employer and employee and the other artificial differences that arise in the social world, and we become brothers.

Often the employee of the business world becomes the leader in the Church and the man who is leader in business becomes the follower in Church work. It is a fine democracy where abilities different from those recognized in business come to the surface. There are rich fellowships which compensate for the hard attitudes which often obtain in industry, and on the other hand the experience of organization in the Church is being carried over into business and is making for better relationships and higher motives.

Business is a moral as well as a material enterprise. Business requires moral qualities and develops moral strength.

Great industrial corporations seem soulless; but the fact is, no industry can become lastingly great without very real and definite moral and spiritual standards and objectives. Good habits, integrity, honesty, sobriety, honor—these are indispensable to the building of a strong business organization. Business rests on moral soundness.

Both religion and business are interested in developing ideal conditions of individual and social life. An undernourished body, a weak brain, a depraved character are costly liabilities. Home and school and community are important factors in estimating the investment in modern industry. Business has introduced and encouraged welfare agencies, better homes movements, social settlements, educational opportunities, profit sharing, and other instruments for individual and social improvement. Business men have found pleasure in making industry serve human well-being. Big business is undertaking big things in ideal causes, in missions, education, benevolence, and international good will.

Great movements toward the betterment of the world have been made possible through dedication of the profits of modern business. Vast sums of money have been invested in "doing good."

Business men are finding pleasure in a new form of power—not that of gaining great wealth, but of using wealth to bless and ennoble human life and make better conditions of life in all the world.

Some time ago I stood before President Wilson's tomb in the Bethlehem Chapel of St. Alban's Cathedral in Washington. The Dean of the Cathedral had explained to us that provision was made for burial of a limited number of distinguished Americans in the Cathedral. I said to a friend at my side: "Yes, and no man will ever be buried here who has no other distinction than that of making a great fortune."

It is said that Americans worship wealth, but if that was ever true it is not true to-day. Men are distinguished not by what they have, but by what they do with their possessions.

The demands of modern business require that a successful leader of industry shall be vastly more than a driver of money-making machinery. There is another side to the business man which is not nourished in the office and counting room.

The growing interest of modern business in art, music, religion, education, missions, and benevolence indicates that business men have discovered the need of other sources of satisfaction and power than industry itself can supply.

The home and Church are inseparably connected with business. Large portions of time are given by the busiest men of affairs to serving on committees, boards, and commissions of organizations and institutions dedicated to human betterment. Profits and service are beginning to act together in the business of the world.

Many business men are giving as much thought to the problem of the proper use of money as they are to the proper accumulation of money.

Religion has entered industry with its spirit of service and brotherly love, and this spirit will grow and in growing transform and Christianize business.

EDWIN MARKHAM

Poet

Introducing Mr. Markham

EDWIN MARKHAM is perhaps best known all over the world by his immortal poems, "The Man with the Hoe" and "Abraham Lincoln: The Man of the People." He was only recently elected to the American Academy of Arts and Letters. This association of the great American artists corresponds to the French Academy, the most famous body of artists in the world. The election of Mr. Markham to this association, composed as it is of only fifty members, is the greatest honor that can be conferred upon any writer.

Mr. Markham was born in Oregon and lived his early life there, but was later taken to California, where his boyhood and young manhood were spent. He graduated from the San Jose Normal School and later taught school himself. His mother was literary-minded and a great Churchwoman. She encouraged the young Edwin Markham to read the best of great books, particularly books of poetry.

His greatest poem, "The Man with the Hoe," was written after seeing a copy of Millet's "Man with the Hoe." This poem has been translated into more than fifty languages and has been called "The Trumpet Blast of a Thousand Years." His poem on Lincoln was chosen from a thousand others to be read at the dedication of the beautiful Lincoln Memorial in Washington, D. C.

Alfred Russell Wallace said of ham: "Markham's 'Man with the Hoe' is the greatest poem, and Markham is the greatest poet of the social passion that has yet appeared in the world." Robert Underwood Johnson says: "A poem by Markham is a national event." Francis Grierson says: "Edwin Markham is one of the greatest poets of the age and the greatest poet of democracy."

Mr. Markham is a great Christian gentleman and has always been interested in the Church and in Christian things. He is now in the process of writing a life of Christ, and his output of poetry is as prolific as it was in his earlier days. His poem on Poe, called "Our Israfel," won the prize of the American Poetry Society. His most recent poem is a ballad called "The Ballad of the Gallows Bird," and George Sterling, the California critic and poet, said, before he died: "It is one of the five greatest ballads ever written and surpasses 'The Ancient Mariner,' to my way of thinking."

CITIZENS OF THE CITY OF GOD

BY EDWIN MARKHAM, WEST NEW BRIGHTON, N. Y.

WE call ourselves Christians; we are proud to take the name of the Hero of the Cross. But do we really know the deep significance of this professed allegiance to the Crucified? To know this we must first know what was the passionate purpose for man in the heart of the Christ.

Let us search briefly this great problem. What is the salvation brought by our divine Leader? Did he come merely to establish what we now call the Church—a new sort of synagogue—a meeting-place for discussing problems of individual conduct or decorum? Is this the end of the great spiritual adventure?

No! Emphatically no! For mere discussions of individual morality were carried on in Palestine with rampant energy in the long centuries before Calvary—carried on in microscopic arguments now recorded in the Talmud and the Midrashim. If Christianity is the mere discussion of individual conduct, then Christianity is only a new Judaism wherein we say Jesus instead of Jehovah.

But Christianity is not a new Judaism: it is an utterly new vision of life. Jesus did not come preaching mere individual decorum: he came—as the record tells us—"preaching the kingdom."

This kingdom—like all great ideas—has its center in man. It exists in the individual in first principles, for all growths begin in centers, all evolutions begin in seeds. Hence "the kingdom of heaven is within us." But life is not expected to stay in centers, to stay in seeds. The seed must radiate its environment. The acorn must force its roots down into the earth and project its leafy branches into the atmosphere. So the kingdom that takes form within us, in character, should begin at once to take form outside of us in humane institutions, take form in a new society where the Golden Rule shall be the working principle. For the Christianity of the New Testament is a call to the great adventure of love—heroic love.

All true Christians, then, are pledged to band together to create a new society in the world, a society that shall forsake the struggle for private riches and that shall institute a struggle for communal riches. In this society, the battle for one's own life will be transformed into a battle for the lives of others. Why are Christians pledged to create a society of this noble order? Because it is only in a society organized on these high principles that a man can find room for the full expression of his generosities, for the free manifestation of the social passion of the Christ.

All men touched with this social vision will find that the teachings of the Christ are understandable only in the light of a new social order based upon his justice and warmed by his glowing spirit. He found our world order based on a cold non-human justice, based on exploitation and self-appropriation —each man for himself in a vast hunger for private riches. He found men lost in this selfish dream— found men without God and without hope in the world. He saw men gone insane with the earth hunger—seeking happiness in the possession of mere things, seeking a happiness that they never find.

It is the chief distinction of our Master that he saw the remedy—the only possible remedy—for this old unhappiness of men. He saw that they must uproot the cause of their sorrows, must destroy the selfish principle. So the Baptist, coming out of the silence and wisdom of the desert, cried aloud to the people: "Repent ye; for the kingdom of heaven is at hand. . . . Now is the ax laid unto the root of the trees." Terrible words follow this great utterance.

We are told that this coming of the kingdom, this coming of the new order, involves an entire revolution in the world order. Every evil tree is to be hewn down and cast into the fire: every evil habit, evil custom, evil institution, evil government, is to be consumed in a flame unquenchable. All souls are to be baptized with the Holy Ghost and with fire. They are to be baptized in the fire of a heroic love that will burn away their inward selfishness and will set them aglow with the social passion of the Lord. In the heat of this flame, the cold, hard barriers of selfish familism will dissolve and all families be drawn into one Divine Family of the Father.

So we need not wonder that we hear sounding through the gospel the great declaration: "Behold, I make all things new." In the light of these lyric words, we see that the spirit of man is to be changed from the self-seeking to the fraternal; and the social order from the competitive to the coöperative, from an order that tends to call out the mere animal cunning in man to an order that tends to call out the generosity and heroism in man. The old kingdoms had been organized in a way that gave free rein to the energetic self-seekers "who devour widows' houses," free rein to the bold exploiters and oppressors of mankind; but this new kingdom is to be the form of fraternity, a social providence over the embrothered people.

Again and again the Master warns us that the men of the new spirit must not try to get on with the old social order, the old social system, built up through long ages by the energetic few for the plunder of mankind. So we hear him crying out: "Do not put new wine into old bottles. . . . Put new wine into new bottles!" At another time (see Matthew 6) he calls on us to look away from the order of life we have to the higher order and nobler order we may have by working for it. He makes it very clear that he recognizes our need for food, for clothing, and for roofs over our heads; but he urges us to "seek first the kingdom of God and his justice," the comrade kingdom founded on a divine justice unknown in the world order—urges us to seek this holy brotherhood, assuring us that within its friendly circle all workers will have their earthly need supplied. And he tells us also that in this new order the old life-destroying worries will pass away, and men will live like the happy birds of the air, birds that gather their food from the bounty of the fields.

Our Master, then, declares that in order to save the world all things must be made new. Each seeker for the kingdom is called on to catch a vision of its coming glory. Then he is invited to begin the training of his faculties for the beautiful activities of the new life, knowing that he must be transformed at last from a self-seeker into a seeker for the common welfare of the people. Yes, and the social order—now competitive and inhumane—must also be transformed into a coöperative and brotherly order, transformed to make room and free air for the activities of the new social spirit. The competitive order serves men in their selfish struggle, but it will not serve them in their Christ-directed struggle. It serves them in their battle for their own lives, but it will not serve them in their new battle for the lives of others.

Only in the light of this new society that must come can we understand and make workable the beautiful idealism of the Sermon on the Mount. For what is that sermon? It is usually looked upon by worldlings as a social rhapsody, a mere poetic dream. Yet it is in reality the greatest political utterance ever delivered to mankind. It is a challenge to our selfish social order by the supreme man of our humanity, by the supreme statesman of the world.

The Sermon on the Mount is not a mere rhapsody. Instead of this, it is the first swift outline of the Constitution of the New Social Order, the ideal that Christ carried in his heart for the social salvation of the race. This new order was to be the working form for God on earth. It was to serve as a shelter over the race, an organic form for a social providence over the world.

In this comrade order, and only in this order, is it possible to rescue the race from its social chaos. In this order, and only in this order, can men recover their lost happiness, for only in this order can they find an arena for an adequate expression of the suppressed generosities of their hearts, for the sleeping heroism of their souls.

Only in this light can we understand the words and the works of the Man of Mystery and the Man of History.

THOMAS L. MASSON

Journalist

THOMAS L. MASSON, known as "Tom" by his reading public, was for many years one of the editors of *Life*, the humorous magazine published in New York; but in recent years he resigned his position with *Life* and became a free-lance writer, during the past year attaching himself to the *Christian Herald* as the book editor, on which paper he writes a column every week.

Introducing Mr. Masson

All of his life Tom Masson has been interested in spiritual matters; and, although he has not been a member of the orthodox Church, he has delved into spiritual matters and has found much of spiritual value for himself, including the "Road to Damascus Experience" of Paul, about which he speaks in the chapter that follows.

He was born in Essex, Conn., in July of 1886. He is not a college graduate, but has attained a preëminence in literary life which makes us forget that fact. He was not only managing editor of *Life* at one time, as I have stated, but he was also associate editor of the *Saturday Evening Post.*

He is the author of several popular and spiritually minded books, among which are "Why I Am a Spiritual Vagabond," "A Corner in Women," "A Bachelor's Baby," "That Silver Lining," and "Tom Masson's Annual" for several years.

He is a kindly, modest, retiring fellow, who has a host of friends who look to him, in about the same way that thousands of Church people look to their pastors, for spiritual leadership and advice in the tragic moments of human life. When the reader has read his testimony which follows, he will know why it is that Tom Masson is a shepherd to thousands of churchless and shepherdless people.

WHAT CHRIST MEANS TO ME

BY THOMAS L. MASSON, GLEN RIDGE, N. J.

"The great need is that we should be true witnesses of Him, and give our witness out of our experience."—*Sadhu Sundar Singh.*

THE vision of Christ that came to me many years ago lasted, as time is reckoned here, not more than fifteen minutes. I mean, of course, in its intensity. It was perfectly definite and inconceivably glorious. Looking back upon it, I knew that I had been seeking something, almost unconsciously. But, while that was true, my vision was utterly unexpected at the moment and swept me out of myself. For many hours afterwards I was in a daze. It was as if I had suddenly been lifted out of my material setting and had become completely aware of its unreality.

The vision itself is quite unexplainable in material sense symbols and would doubtless not be accepted by what is known as a rational mind. It was in the middle of a bright, sunlight afternoon. I was sitting idly on my porch, thinking of nothing in particular—just resting—when, without any premonition, as I have said, the space surrounding me was filled with light, and the figure of the Christ was before me, quite definitely outlined, and the words that I heard were, as if some one who was my other self was saying them: "Yes, this is He."

The vision faded, and, absorbed in the remembrance of it, I slowly came back to what is known as normal, and for a time it faded and left me in utter darkness. Yet in this darkness its vividness did not fade, except that it seemed very remote, as if it were something by itself, like a picture in the sky. I have never been the same since. I cannot say that I am any better. To put it in another way, it seems to me that the gain in goodness, from the beginning to the end of our mortal lives, is almost negligible. If I succeed in overcoming a bad habit, or in correcting a fault, it seems as if a crowd of bad thoughts will flock in, without my even being aware of it, to make me worse than I was before. That is what is called original sin, or corruption, and St. Paul has been at some pains to define it, and I am bound to say he has succeeded better than anyone else.

Still, I think that something more should be said about it, especially at this time, when so many people are trying to find their way out of the mire and so many skeptical and Luciferian voices are being raised against the reality of Christ.

This material corruption, this original sin, is actual enough, but mainly so because it is temporary, transient, fleeting; it has no permanent reality, it is constantly changing, and therefore unreal as contrasted with the eternal. Let me put it in the simplest manner possible.

When we stop thinking or caring about ourselves, with our gluttonies, our lusts, our envies, our hidden covetousness, and indeed all that host of hideous impurities which make up our natural consciousness, and transfer our thought to God, then comes the difference. This is an act of faith; it is distinctly a projection of one's thought into the unknown. It is not easy. I tried it often, before I had the vision I have so lamely indicated, and never succeeded. I can quite understand the skepticism, the ridicule of those who might be tolerant enough to listen to a statement like mine, because that is precisely the way I felt before I had gone through my experience. Bertrand Russell in his wonderful book, "The Nature of the Physical World," remarks that the mystic cannot be refuted, meaning, as I understand him, that what the mystic says may not be true, but that nobody can prove him untrue. He then writes: "There are some to whom a sense of a divine presence irradiating the soul is one of the most obvious things of experience. In their view a man without this sense is to be regarded as we regard a man without a sense of humor. The absence is a kind of mental deficiency."

That is exactly the way I feel about it, with one reservation; for I do not regard the absence of it as a mental deficiency in others at all. As God the Father is my witness, I do not believe that I am superior to these others at all. On the contrary, I believe that they have it as much as I have or more, but they don't know it. How can this be otherwise? Christ is not like somebody who never was, or like somebody who is just for me and you, but he is for everybody, and he lives through everybody. How shall I put this? I am not separate from you, except in what I may—falsely—think about you. There is no difference between us, except in our "darkness"—that is, our spiritual unawareness. I have known, in my actual life experience, too many violent skeptics, rank unbelievers, who have suddenly (like myself) turned to the Light, to think that we can leave anybody out in the grand count. God *is* Love (not was or will be), and Christ is his Ambassador, always here. You have but to stretch out your arm and touch the hem of his garment to know this. But even if you don't, you may easily, and inevitably, be doing his work. I have known individually and personally a number of men and women who have literally sacrificed their lives for others, have gone down unhesitatingly to physical death, have submitted to all kinds of persecution, who never thought of Christ at all in this way I am writing about. I have seen a number of men actually ridicule him, while at the same time they were doing his work. St. Peter—was he not such a man?

The fact is, we know but very little of others; therefore, how can we judge them? We can only love them. We are really inseparable from others; and if we think we are not, that is just our darkness about them.

The one thing which strikes me as most conspicuous in this modern life of ours is the fact that all the people who do not believe, or at least who do not acknowledge, Christ are in despair.

The list is a long one. It is practically unanimous. When I hear men, for example, like the great lawyer, Clarence Darrow, the great philosopher, Bertrand Russell, or the great inventor, Thomas Edison, throw up their hands and declare, in so many words, that there is nothing beyond this life, it makes me think of the long line of those who have preceded them, many of whom have committed suicide, and others who have declared that there was nothing for them in this life. And as I think, I wonder if they all really have meant or do mean what they say?

"That mere natural men," declares Richard Hooker ("Ecclesiastical Polity"), "neither know nor acknowledge the things of God, we do not marvel, because they are spiritually to be discerned." And yet: "If the things we believe be considered in themselves, it may be truly said that faith is more certain than any other science. That which we know, either by sense or by infallible demonstration, is not so certain as the principles, articles, and conclusions of the Christian faith."

I found that this was particularly so in my case. I had had visions before. Once when I was fourteen, in which one night I had gone out into a park and asked God to help me, and it had seemed at the time there was no reply—but that was only because I didn't know it at the time. Again, many years later, after a somewhat drunken debauch, a vision had appeared to me in the night saying to me quite plainly that I was not to go that way. Yet during the intervals I was a confirmed skeptic and mocked at God. Later, when Christ came, I experienced a transformation in thought; and yet, regarding it now calmly, it was apparently a slow process, as it is to-day. I was greatly impressed recently with the cry of Gandhi, as recorded in "With and Without Christ," by Sadhu Sundar Singh: "I have not yet found Him, but am seeking after Him. . . . It is an unbroken torture to me that I am still so far from Him."

This from one who is himself considered a Messiah by millions of people in the Orient.

Again, and from an entirely different point of view, Ludwig Lewisohn, in his interesting book, "Mid Channel," refers to "the Christ myth" as if it were something unreal. They have all sorts of things to say about it, these gentle skeptics; and the historians of Christ, all doubtless well meaning, write about Christ Jesus as if he were just a historical character, instead of being a timeless Friend, a Saviour in the only sense.

And what is this sense? I will try my best to tell you from my own life. And particularly for all young people, who are peculiarly susceptible to the ingratiating and destructive intellectual influences of the present day, I would suggest that, obeying the injunction of St. Paul (Rom. 6: 16), ye do not "yield yourselves servants to obey" those serpent tones which, in the light of a larger experience, you will later on come to recognize as the call of unrighteousness.

Now, what I have written about light is a fact. There is an inner eye which discerns the light. Before I had my experience my own inner eye was shrouded in darkness. Have you ever, I wonder, just shut your eyes and tried to see something, and found that it was a kind of very dark, gray surface studded possibly with points of light, somewhat like the starry heavens? Now be very quiet and look, and you will be conscious of masses of darkness, like thunderclouds, but there is activity there. Perhaps you have been looking, before you closed your eyes, at some bright light, and this image impressed upon the retina of the eye still persists, so that you get a ball of light, or a luminous center, which, however gradually, fades and leaves you apparently in darkness.

Now, once having projected—even in timidity—your faith after God the Father and having been answered, as I was, by the vision of Christ, then, gradually, as you shut your eyes, you will become aware of the truth that beyond these clouds are two things—namely: There is an inner voice, and there is an inner sight. And you will say to yourself that you have never seen before until your eyes were closed, and that you have never heard before until your ears were closed. Once having this experience, you will care for little else. Not that you will go away from the world. But you will then know that one can be in the world and yet not of it.

Lest you, my good friend the skeptic, break in here and dismiss what I am writing as "bunk," I beg leave to observe that this is no sermon. I dislike any kind of preaching, especially the kind which claims superiority to others, or exclusiveness from others. That is why I find it so hard to attend church. I suppose we must recognize the call of individual temperaments, but I never have been able to see why one Church is any better or any worse than another.

No! What I mean is something different. I am "hard-boiled" and of necessity practical in my daily life; but I see many individuals struggling with the same problem I have had: to get rid of this curious kind of despair—a sort of fatalism (that is what is the matter with Gandhi) which throws up its hands and doesn't understand that God is a God of Love and Light and that the only way we can overcome the darkness is by emerging into the light and that this emerging must be seemingly painful—at the moment. Neither do these unbelievers understand that the Christ is living in true peace. I may not attain it here, you may not attain it now, but we know what it is, and as much as we do attain it we rejoice in it more than can be put into words.

Ehrhardt in his article in the "Encyclopedia of Religion and Ethics," in writing of Christ and that the individual soul is his special interest, goes on: "It is the object of His appeal, His solicitude, His promises. To Him the work of saving souls is more important than saving this people. He was the real initiator of religious individualism."

St. Paul has much the same thing to say. It seems strange, does it not, that this should be so, until we come to understand the inner spiritual reason? It is mysticism, I grant you, and yet clear when we fall at the feet of the Saviour and ask for light.

It is this: Man never gets out of himself in consciousness, and therefore the Holy Family, the Father and Son, the Mother and Son are mystical relationships. The mystic line of Father and Son is the one unalterable fact. We should remember that it is not so much personal as it is individual. It is concerned with your identity.

Recently a very wealthy man came to me in great trouble and said that he had become dependent upon certain people for spiritual succor and had then discovered that they were hypocrites. The awakening had caused him severe torments, and his "faith" had been badly shaken. When I told him that he had been rearing up false gods, he looked at me in amazement. I had to explain very explicitly that just as Christ kept his identity, even to the extent of being crucified for it, must we, individually, keep ours. We could and should become servants, in the sense of universal service, but none should hold dominion over us but God the Father, or the Son of Righteousness in the form of Christ. The distinction is a nice, but a quite simple one, once we see it.

And our direction comes through Light. "The eyes of your understanding being enlightened." (Eph. 1: 18.)

All through the Bible this Light of Christ is emphasized.

"I heard a voice," exclaims St. Paul in Acts, and then: "To open their eyes, and to turn them from darkness to light." (Acts 26: 18.)

"In him was life; and the life was the light of men," exclaims John, and goes on: "The light shineth in darkness; and the darkness comprehended it not." I commend this sentence to my skeptical young friends and ask them to meditate upon it.

It is very hard to be good. We are all of us trying to be, each in his own way, and all of us are falling down, more or less, on the job. But still I don't believe that there is anybody who isn't trying. Some of those who are trying so hard seem to be the ones who are making the greatest mess of it. This is natural because they are relying upon themselves. This is what Christ teaches us not to do. And that is what makes the difference between these skeptical, despairing souls I have referred to and those who believe. They think they can work the thing out for themselves. They try all of the expedients first to make sure; money, fame, notoriety, and so on. When they discover that all things material fail and that they themselves are powerless to deal the cards so that they can hold the winning hand, then they become scoffers, thus thinly covering up their agonies. I know pretty well what their agonies are, because I was once that way myself, and I see them now. They are a very lonesome folk.

And it is the difference between light and darkness. You can generally tell just by looking at people whether they are inner light people or not.

The inner darkness people are always objecting to everything. Nothing pleases them. They are all looking for trouble. They underestimate the intelligence of everybody but themselves. Having ears they hear not, and having eyes they see not. In one sense they are really superior. I mean that they generally have gifts that we may not have, and these very gifts blind them. A gift is very much like some one being handed an electric searchlight. You can go about with it for some time—in the dark—and never know there is a sun. I generally like them as much as I frequently hate myself. Mark Twain once remarked: "Be good, and you will be lonesome."

That is what Christ does for us sinners. We are never lonesome with him.

In the last paragraph I wrote of Christ as Light; and, indeed, when he appeared to me, he was enveloped in light. Furthermore, this effect of light I am sure can be easily demonstrated by anyone whose spiritual understanding has been at all developed. If you will look at people in this way as you go about, you will be surprised how you can group them into faces of light and faces of darkness. There are some people who seem to exhale light. Most of us have been told what an aura is, and many Orientals claim the power to detect one surrounding a human being. The circle of light around the head of Jesus is symbolic of this.

But in the sense I mean, the feeling of light coming from people one meets is almost like a physical demonstration. If you try it by experiment, you will gradually come to know it, and you will also discover that your sense of life in general has been greatly augmented by this experience. You know now what is meant by the expression, "A radiant personality." But you must be careful not to let this idea dominate, because there are plenty of people who are "radiant" enough without having this light I write about. It is something quite different; it is the light of peace. You feel at rest with these people. They are unobtrusive. They are giving out something that is actually healing in its effect. You like to be near them.

In a letter which St. Catherine of Sienna wrote to William Flete occurs this declaration: "Dearest Son in Christ, sweet Jesus, I, Catherine, servant and slave of the servants of Jesus Christ, write to you in his precious blood with desire to see you in true light. For without light we shall not be able to walk in the light of truth, but shall walk in shadows."

There are numerous references to Light in the Bible, all tending to show that it is infinite Spirit, and Christ is often referred to as the Sun of righteousness. But now the point I wish to bring out is that I have long believed that Light is Love and Love is Light, the two terms being synonymous.

But, more important than this, I believe that, while Love has so often been written about in many truly great utterances, in the light of our modern life, a new interpretation must be placed upon it. It must be seen as Light, because only in this way can real or spiritual Love be separated from carnal or sensual love. It is now high time that this discrimination be made, and I shall do my best here to make the distinction plain.

First, then, we must understand that the reality of this present world, for practical purposes, need not be questioned if, at the same time, we think of it, in all of its external aspects, as being an external emanation of an invisible spiritual reality. To put it more simply, the things we see are reflections of what we do not see but know as Truth. It may be said that the world is like a motion picture screen. From the standpoint of philosophy, at first we think there is nothing back of the screen—that is, that the figures are not actually there, but only reflections. But soon we come to understand that there is a great principle working, and, when the spirit of the living Christ enters our souls, then we know that God the Father is behind the screen, and we praise his works with the Psalmist.

But here another thought comes: everything we see is subject to two contrasting sources, at least apparently. Thus we see what we term life and death alternating. We walk through a forest and note that, while a large portion of the trees are alive, many others are dead, or decaying; and here and there are great bare patches, possibly still smoldering, where fire has done its destructive work.

We at first wonder why this is so, until, as we grow into a higher understanding and apply our search to take in our actual contact with others, we come to see that we are confronted with two contrasting principles, life and death, and that, apparently, these two principles enter into all things, abstract and concrete.

In actual observation we note that love is like that. We see in some cases that it is highly destructive. Men fall in love with women in order to possess them. Divorce and destruction follow.

In other cases, Love in its practical working is the most beautiful thing we know.

Recently a woman friend of mine showed me her photograph taken when she was eighteen and which revealed the face of a beautiful young girl. She is now more than forty. Another friend who was standing near, after gazing at the photo, suddenly turned to her and said: "How much more beautiful you are now than you were then!"

"How can you possibly say that," was the reply, "when I am now so much older and certainly more faded, and even beginning to be wrinkled?" Yet what she said was quite true, because during those intervening years her face had taken on light. "Bring forth the blind people that have eyes, and the deaf that have ears," exclaims the prophet Isaiah (43: 8). "Every good gift and every perfect gift is from above, and cometh down from the Father of light," declares James (1: 17).

Now, if these two words, Light and Love, both of which have been so lavishly written up by a long line of seers and prophets, are in such close kinship; if they are now so shopworn in our ears that they have lost much of their significance—do you not see that a revelation of them both, at this period, is of the utmost importance? Let us see just what this means.

Bishop Charles Gore, formerly of Oxford, one of the leading authorities in England on the Bible, in his latest book, "Jesus of Nazareth," has this to say about Love: "One may perhaps wish that the word 'charity' had been retained everywhere in the New Testament in place of the word 'love.' For . . . love in all languages expresses a feeling or an emotion, and the Greek word *agape,* now in the Revised Version everywhere translated love, describes not an emotion at all, but a deliberate disposition of the will. The Greek word *eros,* which describes the emotion or passion of love, never occurs in the New Testament."

Bishop Gore himself supplies the missing link. Later on he writes: "No one can mistake the meaning of this discourse (the Sermon on the Mount) which seems to gather into one the teaching of Jesus. It means that his purpose was indeed revolutionary. The kingdom he came to inaugurate was to be a life of fellowship, human and divine, so thorough in its whole conception that, for those who were satisfied with existing societies, it would seem to turn human relationships upside down and to be quite impracticable."

It is now beginning to dawn upon us that, instead of being impracticable, this real religion of Jesus, when it becomes known, is the only practical way of living there is. And it is with this great word "Fellowship," with its two great background words, "Love" and "Light," that I would now write.

If we revert for a moment to the recent history of this country, we shall see how this word "Fellowship" is symbolic of a new movement, strictly in line with the great utterances of Jesus, and revealing in the most unmistakable manner a new spirit among us.

For example, take the Father and Son idea, which to a very large extent has entirely superseded the old *régime* of the stern father who turned the boy out, only to have him come back later rich and prosperous. The word "dad" has become common among us. Many critics laugh at the common use of the word "brother." Yet it is indicative of this common fellowship. The Rotary, Lions, and other more or less formal but closely knit organizations are also symbolic of the new fellowship. This vast new movement, undercutting the jazz and stupid intellectualism and other deterrent influences, deserves our most careful attention. We are coming rapidly to see that true fellowship expresses more closely both the social and material relations of the children of Light than any other word. Fellowship means love in the broad sense that we have come to understand it, but it means love in which each partner is independent. St. Paul's great pronouncement as recorded in the thirteenth chapter of First Corinthians takes on a new and infinitely more spiritual meaning if we use the word "Light" in place of "Charity." He himself was quite aware of the clear light of our highest intelligence and fellowship. He was aware of the fact that Light stands for what we call real negligence, as contrasted with false intelligence, where he writes in the twelfth verse: "For now we see through a glass, darkly; but then face to face."

In the fourth verse he writes: "Charity [or Love] suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up."

And we may think at first that Love more perfectly fulfills these conditions than either light or fellowship, until we come to see the real meaning of these words.

It may be said, and quite truly, that love, as we define it, not only suffers, but ofttimes suffers needlessly and even destructively. I know any number of cases where people have loved not only too well but most unwisely. Particularly is this true in family life. For example, an only son is likely to have a hard time of it. His character is weakened by over-affection. Two people in almost any relationship if thrown together will show marked differences, and one of them is too likely to be thus weakened by the other. To maintain our identity—or, to say it in simpler terms, to save our souls—is a most difficult business and requires constant prayer, praise, and self-discipline. But if we make it clear that light is intelligence, that it is representative of the Infinite Intelligence that has created all things, then we shall see that, together with fellowship, it constitutes an unerring guide to the kingdom.

While Bishop Gore has emphasized the fact that love means emotion, and that it is not in this sense used in the New Testament, this does not mean at all that the partnership of Light and Fellowship is devoid of emotion. On the contrary, light, penetrating everything, must essentially encompass this great truth—namely, that each one of us may at any moment sacrifice himself for another, just as Jesus laid down his life for humanity, and this is done in the light of that companionship which alone makes life worth while. For it is one thing to throw away one's earthly life and quite another thing to give it to another. False love is invariably, and generally unconsciously, destructive. "God helps those who help themselves" is a true saying. Husbands and wives who live together as children of light come to know this truth. They retain their respective individualities (their souls) while being mutually constructive and progressive in their fellowship. As the years go on this sense of Divine fellowship increases. The clear light of their individual intelligence penetrates more and more into the truth that each one of them is of divine parentage.

And, furthermore, if one of them departs this mortal life, the other does not mourn in any sense of weakness, adrift in the chaos of sudden grief. Each knows that their fellowship, the tie which binds them, is made in heaven, and that nothing can really part them.

This is about what I mean to say to all of my readers in the fellowship of Light I have tried to make clear. Yet I am conscious that it may not express my real meaning. You must be charitable enough on your own account to meet me halfway and think it out more definitely for yourselves. I feel very strongly that, while it is a new interpretation, yet it is grounded in the old. I should not abandon the word "love," which is still in many ways the sweetest word in the language, provided always we use it in the highest sense. Certainly nothing could be more beautiful than the words of Jesus: "Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little." (Luke 7: 47.)

If we put into it this new interpretation of love, as in this passage I have so imperfectly tried to explain it, we shall see that in stating that this woman loved much Jesus meant to imply that in this respect she saw more clearly. The Light within her, reflected from the Father, cut beyond her sense of sin. Shakespeare's saying, which he puts in the mouth of a fool, is akin—namely, "The only darkness is ignorance." Or we can reverse it and say as well that the only ignorance is darkness. We see how true this is when we come to know better some one against whom we have cherished some resentment. As Charles Lamb put it in substance, If you wish to stop hating a man, be with him awhile.

And so we come to the Divine fellowship, the first and great commandment: "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first and great commandment." (Mark 12: 30.)

Please note, first, that the heart, the seat of the emotions, is here mentioned first; and second, that this commandment is merely repeated by Jesus from Deuteronomy 6: 5.

But consider his placing next to it the command from Leviticus 19: 18, "Thou shalt love thy neighbor as thyself," and his divine selection of these two commands, making them supreme for all time.

Here, in the neighbor commandment, the word "love," in its meaning of light and fellowship, comes out more clearly. We see that there hang upon it all the law and the prophets.

We cannot be covetous of, we cannot envy, we cannot hate, we cannot love falsely (in the sense of weakness), we cannot slander, nor can we judge any neighbor (any fellow) if, viewing him in the clear light of our highest intelligence and fellowship, we love him truly.

We cannot be separate. Each one of us is keeper and trustee of his own soul. We must retain our respective identities. But we are bound together in this common tie of love and light, of real or spiritual intelligence and fellowship. We can still love and be loved, but let us keep to this lofty plane. Let us be humble in our common pursuits, in our manners, in our relationships; give and take and be happy in the real sense, while, at the same time, we are always looking toward the Light, the Sun of Righteousness.

J. C. PENNEY

Merchant

J. C. Penney, curiously enough, has a middle name that is a symbol of his business, for his full name is James "Cash" Penney, and he has accumulated almost as much of his middle name as Henry Ford and some other millionaires, in spite of the rather admirable fact that he is a simple, Christian gentleman without any seeming money-consciousness.

Introducing Mr. Penney

He was born in Hamilton, Mo., September 16, 1875. He started out in his business career, after graduating from high school, in a small general merchandise store in the great midwestern continent, and gradually built up a chain of stores — department stores — which now numbers more than seven hundred units in forty-five States of the Union.

He has always been an ardent churchman, a stanch believer in and defender of prohibition, has always belonged to the Methodist Episcopal Church, is a member of the Transportation Club, the Congressional Club, and the Advertising Club, has a home in White Plains, N. Y., and one in Miami, Fla. His Florida home has recently become focused in the public mind because in its commodious quarters he entertained President Herbert Hoover the week following his election to the Presidency of the United States, and it was in this home that Al Smith and President Hoover met for the first time following the election.

Mr. Penney has many hobbies, one of which is the breeding of cattle, and he has taken a personal interest in this, so much so that he follows the cattle educational shows all over the United States. Another of his hobbies has been the rehabilitation of the *Christian Herald.* He had always read this Church paper from his boyhood in his Methodist home, and when it was on the rocks financially he backed it with his resources, selected Stanley High as its editor, and gave the new editorial group, headed by Dr. Dan Poling, a free hand in making it the greatest Christian magazine in the United States. Since he has interested himself in this great Church and Christian institution it has been able to employ a staff of artists, editors, news gatherers, and prominent writers to enrich its pages so that month by month its increasing circulation and growth have been one of the publishing miracles of the religious journalism of the United States.

PUTTING CHRISTIAN PRINCIPLES TO WORK IN BUSINESS

BY J. C. PENNEY, WHITE PLAINS, N. Y.

"Render unto Cæsar the things that are Cæsar's . . ."

As a business man I shall not be expected to know anything about homiletics. I cannot build a sermon by the rules. I am not sure that this text will be regarded as applicable to my theme and subject by those who are sermonizers. But I always think of these words as applying directly to the great truth that there can be no arbitrary line drawn between the secular and the sacred, even though we are directed to "render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." In other words, I believe that the Great Teacher was admonishing men to do their duty and their whole duty; that he was saying in another way that there are sins of omission as well as sins of commission; that, even though those who came to him obeyed all the laws of their faith and failed to pay their taxes, they could not hope to be free from condemnation. Just as certainly he meant that taxpayers, however respected by their business associates, had not done their full duty until they had returned proper thanks and service to their Creator.

Now, the Christian principle enunciated in this sentence applies just as much to business as it applies to politics and government. The man who does not give to business what honest business deserves—his best—is unworthy. He may succeed after a fashion. For the time being at least he may deceive even his closest associates; but his success is always less than it might have been, and it is always of a kind that disappears under pressure. "Anything that is worth doing at all is worth doing well." The axiom may be very old, but it has its application every day, and to the smallest details of a man's life.

I believe that much of the misunderstanding in the world of business is due to the fact that too many people are trying to amass fortunes without giving their best or by giving to the general public a commodity that deceives. When we discuss honesty in the abstract, there is never a difference of opinion. It is only when the principle is applied to our activities, to our commercial enterprises, that we may contradict each other. No one will say that there is ever justification for an employee taking a dollar out of his employer's till, or for the head of an organization to increase his real or fancied prosperity by deceiving the general public; but how often many of us do fail not only to give the best goods for the prices offered, but to give the best of our minds, talents, and loyalty to business itself.

Success is a spirit first. When I see a young woman or a young man doing more than is required, identifying herself or himself so closely with the task of the office that a lunch hour may be overlooked, my heart warms, for I recognize the beginning of success. These young people are doing more than is required—that is, more than the office requires—but not more than conscience requires.

> "To thine own self be true,
> And it must follow, as the night the day,
> Thou canst not then be false to any man,"

is the faultless way in which Shakespeare has expressed what I earnestly believe.

My father was both a clergyman and a business man. One of the things about his career that remains with me is just this: the fact that he made no difference between his farm and the Church when it came to the matter of his service. He did his best on the farm, and he "rendered unto Cæsar the things that belonged to Cæsar"—and he became an expert as a Missouri agriculturist. How vividly I recall now the things that he told me about live stock and horses! Perhaps the burden of responsibility that he placed upon me as a very little boy, when he required that I should earn my own clothes, will seem to some harsh; but I am sure that the very burden did me a vast amount of good. I do know that the uniformity of his life, the fact that he was what he was not only in the Church, but on the farm, not only in religious matters, but in business affairs, helped bring me back to faith in God when a great tragedy all but overwhelmed me.

If it is possible to live the Christian life anywhere, it is possible to live the Christian life in all the right relationships of society. A man should ask himself first when he faces any question of business choice, "Is this worthy of my best?" If the answer is "Yes," he may be sure that he can go into it not only retaining his self-respect, but holding fast to the highest Christian standards.

One difficulty that the average person faces is this: the difficulty of associating business with the so-called small affairs of society. We look ahead to others, and we overlook ourselves. Some men become rich and achieve positions of distinction in the business world, are given great trusts involving the well-being of hundreds and even thousands of their fellows, while others never get beyond the little village store or the country office. But again and again I find that those who are in these positions too generally regarded as insignificant are doing so much for their communities, for the people with whom they associate, that the others in spectacular positions would be shamed by a comparison. Why is it? Because these unknown people are giving everything they have to their tasks, giving themselves—unselfishly counting their gains not by their money profits, but by service returns. The world never heard of my father, but I know that he was a most successful man. I know that he lived largely, because he lived truly, because he "rendered unto Cæsar the things that belonged to Cæsar" even as he "rendered unto God the things that belonged to God."

These so-called humbler members of society to whom I have referred do not separate the secular from the sacred. They see them united. They recognize them as one and in their own lives they are joined together. The Bible talks about a "reasonable service." I am not judged at last by the Heavenly Father according to the things that I do or by the fortune I may amass. I am judged at last by the honesty of my purpose and by the spirit with which I enter not only upon a business career, but upon life's career itself, which includes everything.

What is it that drives us ahead? Is it merely the thought of reward—how much we can get by our efforts to be spent on our own interests? Or is it the purpose to release such powers as we have, such talents as we may possess—to release these fully and to make them work—work to support our dependents, to give us economic security? Of course it is the latter. But at the same time make them work to build a better community, a better state, a better nation, and a better world.

I cannot help but think that this great principle carries straight through the life here and into the life beyond. I am sure that we shall be able to appreciate eternity, to enjoy immortality, just in proportion as we have made the most out of life on this side of the grave.

There are five searching principles that I have adopted for my own daily living. I believe that they will be found successful in dealing with men and that God will always recognize them. They have a direct bearing on my subject, "Putting Christian Principles to Work in Business," for they are Christian. They are as follows:

I believe that preparation wins. A man must know all about his business; he must know a little more than any other man knows. As a rule, we find what we look for; we achieve what we get ready for.

I believe that hard work wins. The only kind of luck that any man is justified in banking on is hard work, which is made up of sacrifice, persistent effort, and dogged determination. Growth is never by mere chance; it is the result of forces working together. And the success that we build will be at last the achievement of our united efforts.

I believe that honesty wins. The kind of honesty that keeps a man's fingers out of his neighbor's till, of course; but the finer honesty that will not allow a man to give less than his best, the kind of honesty that makes him count not his hours, but his duties and opportunities, that finer honesty that constantly urges him to enlarge his information and to increase his efficiency.

I believe that confidence in men wins. I have found my most successful associates by giving men responsibility, by making them feel that I relied upon them; and those who have proved to be unworthy have only caused the others, who far outnumbered them, to stand in a clearer light. This principle is at least in a measure responsible for the success of our organization. Use good business judgment, of course. Do not throw away common sense, but believe in yourself and trust your fellows.

I believe that the spirit wins. One of the wisest men who ever lived said, "The letter killeth; the spirit giveth life." Every enterprise I have been interested in demonstrates this fact. It is the spirit of any organization, the spirit of the men comprising it, the spirit of the pioneers in any enterprise or endeavor, the spirit of the builders of cities, the founders of industrial enterprises—it is the spirit, I say, of the men and women who are at the foundation of such organizations and enterprises, and who are establishing our homes, that will solve all problems, conquer all difficulties, and achieve individual and collective success.

And when we finish with the business enterprises of earth, when we shut the office door for the last time, when we close our eyes here to open them upon eternity, just in proportion as we have been faithful in the little things, as well as in the things that to us seemed larger, shall we hear that gracious word, "I will make you ruler of many things."

JAMES SCHERMERHORN

Editor and Author

JAMES SCHERMERHORN, one of the most distinguished after-dinner speakers in America, formerly editor of the Detroit *Times,* said to be the logical successor to Chauncey M. Depew as an after-dinner orator, has written one of our lay sermons.

He was born in Hudson, Mich., was converted when ten years of age with a genuine old-fashioned upheaval of the soul, a Road to Damascus experience which has colored his rather varied and useful life.

Introducing Mr. Schermerhorn

After his conversion he became a newspaper reporter on his own father's paper, and later went to West Point, graduating in the same class with Gen. John Pershing, whom he has claimed as an intimate through all these years. Following his West Point graduation, his father died, and he came back to Hudson to be the father of a large family of children, whom he saw safely through college and out into homes of their own. Then he went to Detroit, Mich., and entered the newspaper field. There he ran the most Christian newspaper in the city for twenty years, always standing for Christian principles in social and city life. He was the first editor to refuse both patent medicine advertising and cigarette advertising. He took the unique stand that a newspaper entering a home was exactly the same thing as a man entering a home. Therefore he refused cigarette ads. It was he who coined and introduced into advertising circles the slogan, "Truth in Advertising," which was adopted by the International Advertising Clubs at its meeting in Boston in 1912, a most revolutionary movement which has had more to do with raising the standards of advertising than any other movement in the craft. Mr. Schermerhorn, in addition to his West Point connections, his editorship of a great city newspaper, and his connection with advertising circles, has always been a stanch supporter of the Church and of prohibition, having served as a deacon in the Congregational Church in Detroit for more than a quarter of a century and as Sunday school superintendent half of that time. He is one of the finest types of a Christian gentleman, with a sense of humor. He is the author of several books having a wide sale, including "Schermerhorn's Stories" and "Schermerhorn's Speeches." He is a frequent contributor to the *American Magazine, Collier's Weekly,* the *Cosmopolitan Magazine,* and others of national circulation.

THE SOUL OF A CITY

BY JAMES SCHERMERHORN, DETROIT, MICH.

THE boastful brochures which American cities put out denote that this is the era of the Big Brag. Ever and again, with tiresome reiteration, the forth-puttings of chambers of commerce and advertising clubs and realty boards tell of totality of population, bank clearances, post office receipts, building permits, skyscrapers, and automobiles; so many square miles of area, so surprising a tonnage of manufactured wares, and so on.

Reminiscent all this of the chortle of the out-west editor who claimed for his community the distinction of the "Queen City of the Far Fringe of Civilization," where there was no ear to hear—as Bill Nye once observed—but the frontier.

"All this miracle town requires to complete its metropolitan grandeur," the editor wrote, "is to have the post office and blacksmith shop placed in separate buildings as soon as may be. Our esteemed townsman and valued subscriber, Rollo Readypay, was severely kicked while receiving his paper at the general delivery window last week."

So it goes—forever glorifying in bigness, forever stressing the structural and statistical side of city building. Emphasis upon the physical aspect of urban greatness has borne the inevitable fruitage of fierce competition, and fierce competition has begotten strange, insipid slogans and caustic slanders.

Buffalo purrs, "You'll Like Buffalo," while Detroit insists that the only good things coming out of Buffalo are the New York Central trains for Detroit.

"Minneapolis Makes Good" has been limited by St. Paul to "Minneapolis Makes Flour," while Minneapolis long ago rejected the King James version of the Bible because it mentions St. Paul any number of times and ignores Minneapolis.

Even Detroit, presiding so queenly by the sapphire strait, has a rather innocuous legend, "In Detroit life is worth living," when every one knows that depends upon the liver. The city seal bears a more meaningful motto, a finer aspiration, "We hope for better things." But it is set down in Latin, and our later city fathers never discovered the inspirational punch in the legend, their grasp upon Latinity being imperfect.

Behold how worldly competitions lead to acerbities and slanders! Little wonder that lesser communities become poisoned by the same bacillus of backbiting and covetousness. A small town that sprang up out west in the World War period took to itself the name of Old Glory. An envious village down the line opined that the designation was both patriotic and fit, for it would never be anything but a flag station, anyhow!

So—self-vaunting statistics our aspiring cities have, and conceited slogans, and creeds and slanders for their rivals; but did it ever strike you as significant that cities have no songs?

O, I know they indulge in syncopations that are hardly fit for publication—such edifying selections as "The short sheet makes the bed seem longer," "You've got the throat, I've got the razor," "If the rain makes the roses beautiful, mother, why doesn't it rain on me?" and that most edifying of all modern ballads, "You can't drive a nail with a sponge, no matter how much you soak it."

But songs that live on, welling up out of great devotions and sublime heroisms; songs that impel flaming souls to high purposes and supreme sacrifices? Why has no city been immortalized in such a deathless refrain?

Nations have songs that endure forever and a day. One of our newly-rich automobile princes came back from the old world testifying that he knew France had a national song, because forsooth while he was there he heard the "pheasants" singing "Mayonnaise." He was the same connoisseur who replied, when asked by an art enthusiast if he had picked up a Van Dyke or Rubens in his foreign travels, "Nothin' doin' with a garage jammed with cars made in God's country!"

He had heard those gay boulevardiers of Paris—once we thought them only rollickingly festive, too much given to dalliance and indulgence, but who proved the invincible stuff they were made of in the crash and shock of Verdun—lifting up their voices in—

> **"Ye sons of France, awake to glory!**
> **Hark! Hark! What myriads bid ye rise!"**

Nations have unforgettable ballads, you see; and so do sections and States sing inspiringly of our great traditions and ardent loyalties. Ever our hearts are warmed by the double-quick cadences of "Dixie," and we sing "The Blue Ridge Mountains of Virginia," "Old Black Joe," and "My Old Kentucky Home," and sometimes we get an unexpected slant on that plaintive ballad, as the hostess did when she discovered an old man weeping quietly but copiously at the rendering of the same at an evening function. "Pardon me, but are you a Kentuckian?" she inquired sympathetically when the vocalist had finished. "Nay, madame," the guest made answer, "I'm a musician."

Men and women of faith have found in song a beautiful and strengthening experience. The French Huguenots posted and relieved their sentries to the chanting of the Third Psalm. Psalm 95 was the battle cry of the Templars during the Crusades, chorused as they went forth to crush the Saracens. Cromwell sang Psalm 117 after his victory at the battle of Worcester, and David Livingstone turned his inspired vision toward the dark continent of Africa sustained by the 121st Psalm, ever since called "the traveler's Psalm": "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, who made heaven and earth."

And the tender passion has inspired sonnet and minstrelsy, that "bid a warrior smile and teach a maid to weep." In his "Song of the Camp" Bayard Taylor relates how some one called for a song as brave men from Severn and from Clyde and from the banks of Shannon lay along the battery's side below the smoking cannon, in the Crimean War, and the guardsman bade them sing while they might, for another day would bring enough sorrow.

"They sang of love and not of fame,
Forgot was Britain's glory;
Each heart recalled a different name,
But all sang Annie Laurie."

Out of nationalism then; out of state and sectional ardor; out of religion and love have come stately measures and simple heartfelt lays that will live "as long as the heart has passions, as long as the soul has woes." But cities do not sing! Why should they remain dumb as a sheep before her shearers?

I will tell you, or rather I will let N. P. Willis tell you in a line from his beautiful poem, "David's Lament over Absalom,"

"How much the soul delights to lift itself in song!"

There you have it. Cities do not sing, because cities have no souls. Or, if they have souls, they have not yet found their souls—in which respect they are considerably behind corporations of the ruthless type, once characterized as soulless, but which recently have discovered that they have souls, the same being sorely troubled.

No one should despise the day of small things, and the biggest of big material things are small compared with spiritual things. No one should decry the day of big things, even if they do shrink by the side of soulful achievements. Man's conquering genius has reclaimed the Western continent from the wilderness. There have been marvels wrought in the realms of invention, construction, production, and transportation that were undreamed of in the old philosophies.

The American passion for accumulation has been back of the wondrous expansion. Cities were bound to expand and wax mighty on the material side so long as there was money to be made in tall buildings and far-stretching factories.

But there is nothing sublime in what men do for gain. The booklets that cities put out are largely the record of what men have done for gain. Self-interest has been the mainspring of achievement.

What has been done by cities materially for the general good must not be overlooked. The immensity of communal undertakings compels admiration. The linking of Manhattan with the mainlands through tubes and subways and bridges; the industrial canal, an impressive phase of port improvement, into which New Orleans put twenty millions; the bringing of pure water from the mountains 250 miles distant, which cost Los Angeles twenty-five millions; St. Louis' decision to issue bonds to the amount of ninety millions for the carrying out of a comprehensive scheme of public improvements—these stupendous enterprises bespeak the great vision of American cities on the structural and utilitarian sides.

These, with private enterprises, make up what we might call the body of the city; and it is necessary that the body be upbuilt in amplitude and beauty so that it may become in time a fit temple for the soul.

But what doth it profit Louisville or Detroit, if she gain the whole world, and lose that unkillable something, her own soul? Or what would either city give in exchange for her soul?

It is the fine, sympathetic, self-forgetful, large-hearted things, done in a spirit of brotherliness, neighborliness, trustfulness, "in honor preferring one another, being kindly affectioned one to the other," that reflect the soul of a city. When cities seek to excel in social invention, stressing the humane, civic, patriotic, compassionate, and cultural qualities, then will be brought to pass the saying that has long been written, "He hath put a new song into my mouth."

And cities will sing because they will have found their souls!

Advertising, conscientiously utilized, becomes a light that serves and saves. All too commonly, through the access of the unscrupulous to reputable newspaper pages, advertising has been a delusion and a snare, a device of deception and exploitation. While there has been a definite gain in the dependability of newspaper advertising, the disfigurement of city streets by obtrusive billboards continues. The sightlier the section of the city, the louder the lurid lengths of blatant daubiness yip their wares. No charm of façade or sky or stream or greensward that is not dimmed in every block by the garish hues of these huge posters. There is no help for it, apparently. Cure authority is atrophied in the presence of the combination of filigree carpentry and chromatic excess that characterizes these screeching signs.

A terrible revelation that came out of selective conscription for the World War was the fact that there were millions of illiterates among the youth of this land and that the average American mentality was below that of a normal fourteen-year-old lad.

Take this disclosure, along with the fact that thirty-three million people look to the daily papers for their enlightenment and twenty million to moving pictures for their afternoon and evening entertainment, and you can begin to sense the seriousness of the shortage of metropolitan public school facilities that limit hundreds of thousands of children to half time or deprive them of schooling altogether—the only schooling that all but a very small percentage of American youth stand any chance of receiving.

Some one has suggested that we cannot claim public education is fruitful in the United States while there are people who think Easter Sunday is Billy Sunday's sister and that South Bend is a form of cramps!

The pornographic first page of the press or the cinema's depictment of wantonness and chambering—granting that there are wholesome exceptions—offers scant reassurance to those who deplore the failure of cities to bestow upon every child his sacred and essential heritage—a common school education.

Some one said that no man could be as smart as Daniel Webster looked. No city can be as bad as the front pages of its newspapers make it appear to be. As for the low order of dramatic and movie diversion which we are now enduring, the public's resentment should take the form of the voice from the audience which bawled out when the villain hissed in the ear of the heroine, "Are we alone?" "You hain't to-night, but you will be to-morrow night!"

The city with a soul, when it comes, will reduce sordidness, coldness, and wretchedness to the minimum. It will rejoice, not in physical expansion or material opulence so much as in urban life being made secure and comfortable for middling folks; in the reduction of infant mortality; in the ample provision of schools and museums and music and sculpture and playgrounds; in the perpetuation of loyal heroisms in stone and bronze and tablet; in the unrelaxed vigilance of the protectors of life and limb in the streets and the safeguarding of pedestrians and homes at night; in supplying of such indispensable things as transportation, pure water, and light at cost; in modern housing and hospital conditions; the shielding of the young from organized vice and contaminating amusements; in the prompt repression of all forms of lawlessness and viciousness, whether in the slums of society's outcasts or the palaces of society's shameless speedy pace-setters.

The great business of a city with a soul, in short, is to conserve the soul stuff of the city—the boys and girls who are to comprise the citizenship of to-morrow.

Fathers and mothers must catch the cadence of a consecrated citizenship and keep in step with all the comrades of the common good until the city with a soul has advanced from vision to verity. By precept and example they must awaken in the hearts of the coming citizens that passion for their city that prompted Paul to declare, "I am a citizen of no mean city!" and that evoked from the youth of Athens that wonderful pledge of fealty:

> I will never bring dishonor or disgrace upon my city through any act of mine, nor desert my suffering comrades in the ranks. I will fight for the sacred ideals and standards of my city, both alone or with many. I will respect and obey her laws and seek to impose a like obedience and respect upon the part of those above us who are prone to annul them and set them aside. Thus in all ways will I seek to transmit my city, not only not less, but greater, more beautiful, and better than it was transmitted to us.

So notable a start have many of the large cities made in the direction of developing the soulful or spiritual values that we might, if we adopted Walter Camp's device of building an all-star football team, build an *all-soul* American city. No one community has gone so far in grace that it deserves the fair designation of an all-soul city; but if we will let our vision range over the entire country, we will find that nearly every city has begun to see the coming of the glory of a finer communal policy, quite apart from religion, fraternal and charitable enterprises.

Let us put Chicago in for Hull House, Chicago Commons, and the Dawes Hotel for the down-and-outers; and for the reclamation of the lake shore and the scheme of outdoor adornment that goes with it.

Philadelphia has a forum providing the best of music and lectures at a price within the reach of all, and for a newspaper that was among the first to close its columns to questionable advertising, the *North American.*

Boston for the *Christian Science Monitor,* a daily newspaper "without spot or blemish or wrinkle"—a wholesome, cheerful chronicle that carries no defilement into the American home.

Portland for its annual festival of roses; Berkeley for its Greek theater, restoring the classic mission of the stage; San Francisco for minimizing billboard disfigurement, so that anyone may take in the scenic splendors of the Golden Gate without being obliged to look beyond gaudy posters.

Waco (Tex.) for preserving the old-time darky folk songs in its cotton festivals.

Rochester (N. Y.) for the opportunity offered the musically talented and ambitious in its endowed conservatory.

New Orleans for the Delgardo trade school, opening to every aspiring lad with a soul for craftsmanship an opportunity to find and express his soul; and for the perfection of the spirit of play incarnated in Comus and Rex and their gorgeous pageantries of the Mardi Gras.

St. Louis for its municipal theater and opera on the site of the Louisiana Purchase Exposition, a noble open-air playplace.

What is the great essential of a city with a soul? It is a citizen with a soul—a soul above self-seeking, accumulation, and sordidness; a citizen who reflects continually upon what he can put into his city, not what he can get out of it; who says with impassioned sincerity what Nathan Hale declared with reference to his country: "I regret that I have but one life to lay down for my city!"

Citizens of this caliber make a city with a soul; and our piety and patriotism must come down from the mottoes on our office walls, get out of after-dinner speeches and party platforms, and get into the ordering of urban affairs, the conduct of our business and the marking of our ballots, before our eyes will behold the coming of the glory of the soul city.

Nor will we realize the city of our hopes through the inconsistency of newspapers that preach the higher life editorially, but offend against civic decency and fireside sanctity through what they print in their news and advertising columns. Of a truth, they have got to make some renunciation if spiritual excellence is to be attained in our great centers of population.

New York goes into the all-soul city for the Straus milk foundation, the Fleischmann bread line, the Big Brother movement, and the volunteer commission of engineers and economists who have set out to study the needs of the metropolitan area that embraces nine millions of people, with a view of providing better transportation, better marketing and housekeeping facilities.

Baltimore for municipally-owned wharves and for issuing its bonds in low denominations so that citizens of average means can invest in their city's securities.

Pittsburgh for its passion for education and its vast system of playgrounds.

Cleveland for its municipal university, making it possible for its children to progress from kindergarten to college degree under city auspices.

Middletown, near by, for raising a million dollars in ten days for a hospital, Y. M. C. A., Y. W. C. A., and other public buildings.

Minneapolis for adorning the porticoes of humble homes with flower boxes—"flowers and God's thoughts in bloom"—and for being the first city to compel automobiles to stop when street cars stop, so that the population shall not be divided into the quick or the dead.

Los Angeles for one citizen's sponsorship of the symphony season; for freedom from tenement and apartment abominations; and for two great open-air meeting-places, the Exposition Park Coliseum and Hollywood Bowl, making possible the foregathering of over 100,000 people.

Riverside for its Easter sunrise service on Mount Rubideau; for the early elimination of the saloon; for public buildings modeled after the old mission style of architecture; and for a reverent hotel the restful atmosphere of which is suggested by the legend over the landlord's desk, "Next to love, Quietude."

Santa Barbara for its countryside circulating library.

Houston for its municipal band and auditorium.

Galveston for giving to the country the commission form of municipal government, outgrowth of the tragedy of the tidal wave that took its fearful toll of lives in that beautiful gulf port.

Denver for Judge Lindsey's juvenile courts.

Kansas City (Mo.) for making it possible for workers to acquire homes of their own upon equitable terms. "Any man will fight for his home," Mark Twain put it, "but who ever heard of a man who would fight for his boarding house?"

Washington for the beautification of the Potomac bottom lands, for the work of its Better Housing Bureau, and for inspiring statues and monuments.

Gary (Ind.) for the fuller, more effective use of school facilities and the school day—the Gary plan.

McKeesport (Pa.) for its municipal swimming pool, built in the open.

Akron (Ohio) for what its leading industries have done for workmen in the direction of education and home owning.

Of these, and many others, would we construct

America's all-soul city, toward which we are faring surely, but slowly and toilsomely, just as Christian, in John Bunyan's allegory, pushed upward and onward toward the Wicket Gate and the Shining Light.

"A city's soul," wrote Isocrates in the fourth century when he was appealing to Athens to return to the constitution of Solon, "is nothing else but its political principle, which has as great influence as understanding in a man's body. For this it is that counsels concerning everything and, while preserving prosperity, avoids misfortune."

He went on to say that virtue is not promoted by multiplicity of laws, but by the habits of daily life, and that most people turn out men of like character to those in whose midst they have severally been brought up. "For where there are a number of laws drawn up with great exactitude it is proof that the city is badly administered; for the inhabitants are compelled to frame laws in great numbers as a barrier against offenses."

"Those, however, who are rightly governed"—still quoting the learned Isocrates—"should not cover the walls of the porticoes with copies of the laws, but preserve justice in their own hearts; for it is not by decrees, but by manners, that cities are well governed; and, while those who have been badly brought up will venture to transgress laws drawn up with the greatest exactitude, those who have been well educated will be ready to abide by laws framed in the simplest terms."

There was one man who felt a city's delinquencies so keenly that he wept over them. "O Jerusalem, Jerusalem," he cried, "thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

The greatest advertisement of a city ever put out was by St. John the Divine in the isle of Patmos, when he saw the New Jerusalem, holy city, coming down from God out of heaven, prepared as a bride adorned for her husband; and he heard a great voice out of heaven saying: "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things have passed away."

American cities, the government of which has been described by a friendly foreign critic as "the one conspicuous failure of the United States," should hold to that vision of the new city, coming down out of heaven prepared as a bride adorned for her husband; with many tears, now caused by our municipal distresses, wiped away, and with diminution of tears and death and of sorrow and of needless pain, because official vigilance has replaced official laxity; and because the former breakdowns in the safeguarding of the young, in the protection of the infirm and feeble, and in the conservation of life and property have passed away.

All that has been set down here is the outgrowth of twenty years of editorial advocacy of the things that make for the city soulful, the city beatific; the prerequisite of such service being that the newspaper itself, which carried the exhortations to a finer municipal life, should keep its own home as unsullied as a human institution can be expected to be. To do this the publication banned liquor and cigarette copy and all forms of questionable medical, mercantile, and investment advertising.

In its New Year's edition of 1914, this newspaper, pledged to alliance with home and school and Church for the creation of a wholesome community, gave its fancy free rein in a full-page prefigurement of what the Detroit of 1920 was to be. Tom May, famous cartoonist, couldn't possibly remain immune from the fever of prodigiousness which runs in the veins of every prideful Detroiter. So he foreshadowed a deep canyon stretching away between skyscrapers, with a plenitude of tall, belching chimneys. Far above all the structural suggestions of bigness and busyness, he poised the purring aëroplanes.

Then his pencil performed a miracle—bringing to pass happy projects that long had baffled city planners, municipal ownership proponents, engineers, and reformers. He brought into being the riverside parada proposed by Hazen S. Pingree, the shoemaker Mayor and Governor of twenty years before. He took the street cars from overcrowded Woodward Avenue and put them in a subway, and established the municipal ownership headquarters in a building at the water front, overlooking the people's broad promenade and the sapphire strait.

Eleven years have turned Tom May's vision into reality, in part. Detroit has its million and many of the other items of the artist's dream.

"All very well for the Greater Detroit—the city of a million souls by 1920," we said back there in 1914; "but let's have something in the sketch that bespeaks our spiritual aspirations, that reflects our fond hope of a city that shall exercise tender and watchful concern for the well-being of those who come to swell our statistics and increase our industrial output."

So with a few deft strokes, right in the foreground of this prophetic idealization of Detroit, the artist traced the Judean hills and placed thereon in mystic outline the figure of the Nazarene who walked and talked with the Galilean fisherman, saying, "I came not to be ministered unto, but to minister."

Then underneath we printed Dr. Frank Mason North's beautiful hymn as the completion of our prophecy and prayer that Detroit, so favored of Heaven in its strait-side situation, so rich in the romance of heroic and chivalrous beginnings, shall in good time achieve the rapturous realization of "A City with a Soul," or, to use Vachel Lindsay's fine phrase, that the soul of the city might receive the gift of the Holy Spirit.

"Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear thy voice, O Son of Man!

In haunts of wretchedness and need,
On shadowed thresholds dark with fears,
From paths where hide the lures of greed,
We catch the vision of thy tears.

From tender childhood's helplessness,
From woman's grief, man's burdened toil,

From famished souls, from sorrow's stress,
Thy heart has never known recoil.

The cup of water given for thee
Still holds the freshness of thy grace;
Yet long these multitudes to see
The sweet compassion of thy face.

O Master, from the mountain side,
Make haste to heal these hearts of pain,
Among these restless throngs abide,
O tread the city's streets again,

Till sons of men shall learn thy love
And follow where thy feet have trod:
Till glorious from thy heaven above
Shall come the city of our God."

WILLIAM ELLERY SWEET

Man of Affairs

William Ellery Sweet, ex-Governor of Colorado, has long been known from coast to coast as a great churchman, a layman interested in social and spiritual objectives. He has a son who is a Y. M. C. A. Secretary in China, a devoted and efficient worker in this far end of the earth, the direct product of the type of a Christian home he has had.

Introducing Mr. Sweet

Mr. Sweet was born in Chicago on January 27, 1869, and was graduated from Swarthmore College in 1890 with Phi Beta Kappa. He has had a most successful business career as the head of the law firm of W. E. Sweet, Causey and Foster Company, in Denver. He was Governor of Colorado in 1923-24, and his entire executive objective was that of battling for social justice for the miners and laborers of that great State. In fact, the entire life of Mr. Sweet has been spent in a firm stand for a social interpretation of the gospel of Jesus Christ. That note will be found in the sermon which he has contributed to this volume. It is a note which is sadly needed in present-day preachings, and it comes with great power from the heart and lips of a man who has been eminently successful during the past quarter of a century in many lines. He has been a most successful lawyer, a successful politician and statesman, a successful financier, a successful father who has sent a son into sacrificial Christian work in far-off China, and a successful churchman.

During the World War Mr. Sweet and his partner, Mr. Causey, alternated in five months' periods going to and from France. Neither being able to leave their great business organization at the same time, they alternated in serving the soldiers in France through the Red Cross and the Y. M. C. A., each man doing the menial tasks that were assigned to him in the leave areas and the front-line huts in France. Mr. Sweet is an active member of the National Council of the Y. M. C. A. and a trustee of Denver University.

THE LAYMAN IN A CHANGING WORLD

BY WILLIAM A. SWEET, DENVER, COLO.

FORMER President Wilson published an essay in the *Atlantic Monthly* for August, 1923, entitled "The Road Away from Revolution." He concluded his article with these words:

> The sum of the whole matter is this, that our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of that spirit.

Woodrow Wilson was a deep student of history and of political science and was recognized as an authority on questions of government. He was likewise a churchman and a student of the Christian religion. He gave it as his deliberate judgment that "our civilization can be saved only by becoming permeated with the Spirit of Christ."

That we are living in the midst of a changing world is evident on every hand. Nothing is static. The results of scientific research are affecting the world so greatly that one would not venture to predict what vast changes in the life of mankind may occur in the next few years.

A lay sermon on the layman in a changing world presupposes that the layman will be actuated by the Christian ideal and motive. It is taken for granted that he will try to make the philosophy of Christ a reality in the world. Only in this way can our "civilization be redeemed spiritually."

There are two attitudes which a layman may take toward a changing world. First, he may conform to it, may compromise with it. He may be perfectly complacent in the thought that he is powerless to affect, in any marked degree, the life of a changing world. Perhaps he may be so engrossed in his daily affairs that he does not have time to think about the changes that are taking place about him, only as they affect his material welfare. He may find much pleasure in travel and in visiting out-of-the-way places, but the economic condition of the people who live in these regions does not particularly concern him. He may be so engrossed in his own family that the welfare of the human family is of no particular interest to him. There is a very distinct form of family selfishness that expresses itself in showering gifts on one's own family to the exclusion of all others. How can our young people ever learn to care about others if they are the sole objects of the affection of their parents?

The Christian layman may, on the other hand, be a student of national and international affairs. His travels will not lead him to visit art galleries and palaces alone, but his journeys will afford him the coveted opportunity of knowing other people. He will concern himself with the injustice and wrongs which prevail in his own country and in his immediate community. The evils which accompany the old order he will be as quick to condemn as he will be to gain new knowledge. He will not act in conformity to other men's opinions if he believes that their viewpoint is wrong, and in contending for his ideals he will be in the vanguard.

Every community has laymen who can be grouped into one of these two classes.

Rev. Harry Emerson Fosdick, in *Harper's Magazine* for April, 1929, has an essay on "What Is Christianity?" He says: "Whatever differential factors may characterize the Christian religion, they certainly are not discoverable where popular orthodoxy commonly looks for them. There must be some quality that especially characterizes the Christian philosophy of life and constitutes its major contribution to the world. The genius of Christianity lies in reverence for personality."

Bishop Francis J. McConnell writes in the same vein when he says: "There is fairly general agreement to-day that the distinctiveness of Christianity lies in its approach to man and the universe from an ethical point of view."

We live in an ethical universe. Christianity is ethical, or it is not propagating. It is not the only ethical religion, but there can be no genuine Christianity without ethics. Some professing Christian laymen live as though ethics and Christianity had nothing to do with one another. There is much that passes as religious pietism which is utterly lacking in ethical values.

The real difficulty which confronts religiously-minded men to-day is how to square perplexing ethical questions in business with the ideals of Christianity. There are many high-minded men outside of the Church who remain outside because they cannot see how this bridge can be crossed. These men are perfectly honest and sincere, and many of them possess high ideals, but they will make no profession of what they believe cannot be accomplished.

Sir Phillip Gibbs, the great English publicist, immediately after the World War wrote: "The world needs Christ desperately." In the midst of the strife, bitterness, and hatred which resulted from the war, people everywhere agreed to this statement.

What did Sir Phillip mean by this declaration? He meant that the world needed Christ's philosophy of life exemplified in love, service, and sacrifice before it needed anything else. Other men are of the opinion that our civilization cannot endure half-Christian and half-pagan. The Christian ideal of respect for human beings and for personality is so far from being realized in the world to-day that unless this objective is soon attained our civilization is doomed.

When Jesus was asked by the scribe, "Which is the first commandment of all?" he answered: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength; this is the first commandment. The second is like unto it, namely, Thou shalt love thy neighbor as thyself." When the scribe answered that he agreed with this statement, Jesus said unto him: "Thou art not far from the kingdom of God." In our eagerness to define who our "neighbor" is we have failed to grasp the significance of the latter part of Jesus's reply. How few people really believe that entrance into the kingdom of God can come through love for one's neighbor rather than belief in some theological dogma or doctrine, which so often degenerates into a mere shibboleth!

If respect for personality could be applied in all its implications to government, what a transformation there would be!

Self-determination of the individual is the inevitable result of Christian education. Self-determination of the nation is the essence of democracy. The growth of nationalism throughout the world, in its last analysis, is the injection of respect for personality into government. Nationalistic China is a striking illustration of this fact. Sun Yat-Sen, the George Washington of China, was a Christian. More than one-half of the leaders of the new cabinet in China are native adherents of the Christian religion. A true Christian layman will be sympathetic with the growth of all true democracy in government everywhere. The democratic movements throughout the world are the direct results of Protestant missionary teachings. A divine discontent is the logical consequence of an open Bible and a faith in the Fatherhood of God.

Reverence for personality incorporated into the industrial life of the world would revolutionize it. No method of acquiring property which violates the law of love should be approved by the Christian layman. Child labor would have to go because under it the child is deprived of the rights and privileges which attach to human personality. The well-being of the child and of the community is superior to the accumulation of property gained from industry dependent upon child labor.

The Christian layman would advocate a living wage as a primary charge against industry, and interest on invested capital would not be paramount to a just and equitable wage given to the employee. Any industry which could not exist and pay a living wage should be compelled, either by law or the power of public opinion, to go out of business. While the relation of profits to wages has undergone a vast change for the better in recent years, there are still many men who call themselves Christians who would exploit human beings for gain.

If the Christian layman accepted Doctor Fosdick's definition of Christianity, wars would cease. Many ancient maxims concerning peace and war will become obsolete when Christ's teachings prevail.

War and reverence for personality are wholly incompatible. At a meeting of one hundred and twenty-three carefully selected representatives of thirty-five communions and religious organizations held in Columbus, Ohio, March 6-8, 1929, the following declaration concerning war was made:

> **War denies the Fatherhood of God, scorns the Brotherhood of Man, mocks the sacredness of human life, is merciless to helpless women and children, uses falsehood, ignores justice, arouses passions, and cultivates hate. War means everything that Jesus did not mean and means nothing that he did mean.**

It is commonly conceded that the principal cause of war is economic. Trade rivalries are constant sources of international disputes which ultimately may lead to war. The World War had its inception in this cause. Our own large and constantly growing navy can only be justified as a means of promoting and protecting our commerce. It is absurd to say that England has now, or in the future will build, such a navy as would justify our present navy for defense purposes only. England is our chief trade rival. That is the open, frank, and clear statement of Admiral Plunkett, made a year or so ago. This statement has since been reiterated by other United States naval authorities. Surely the protection and the maintenance of foreign trade are not worth the killing of human beings. Men should not be conscripted for cannon fodder in order that the property of our nationals, scattered throughout the world, should be protected.

One of the most noteworthy statements concerning wars and how they are started was made by Ambassador Houghton at the meeting of the Harvard Alumni Association in June, 1927. He said:

> Before war is conceivable there must be an issue. And that issue, broadly speaking, is the outcome of a series of maneuvers by which the masses concerned are brought into positions of opposition. This maneuvering is not done by the masses themselves, but by little groups of men called governments. Sooner or later a situation arises in which an agreement between these small groups becomes impossible. Then, on the ground that their lives and families and property are somehow involved and endangered, these great masses of men and women, aroused by every power of organized appeal and propaganda, are ordered under arms and war follows. The entire process is in the control of the smaller groups. They make the issue, they declare the war. The masses they control simply obey.

Our preachers and Churches were grossly misled by the slogan, "A war to end war," when the United States entered the recent World War. Hundreds of preachers have since declared that they never again would "goose-step" their minds as they did in 1917. Should another war occur in this generation, it would be much more difficult to mobilize the mind of the Church and of the youth of the land in favor of war than was the case in 1917.

The greatest hindrance to the growth of Christianity is what Professor Tawney calls "the sickness of an acquisitive society." When the desire for gain becomes the dominating motive and the mainspring of life, respect for personality ceases. When men recognize no law superior to their desires, industrial conflict is inevitable. When nations are animated by this selfish spirit, they will go to war when their selfish desires collide. That desire for wealth is the dominating motive in the minds of business men, Christian and non-Christian alike, cannot be gainsaid. It certainly is a far more controlling motive than the religious motive. Business has come to be largely a struggle between selfish interests. The Christian man is enmeshed in this struggle. He believes in personal honor and integrity, but he finds it exceedingly difficult to maintain it in the midst of an intensely competitive battle where gentlemen's agreements do not always hold.

In this critical hour of the world's history, in the midst of a changing world, the layman is summoned as never before to reconsider what is meant by permeating our civilization with the spirit of Christ. Above all, he is summoned "to interpret for our time the way of life involved in Christian discipleship."

EDGAR T. WELCH

Executive

Introducing Mr. Welch

Edgar T. Welch is a young executive of the largest grape juice company in the United States, whose product we see in almost every grocery store in the nation, in hotel dining rooms, drug stores, and on dining cars. This grape juice product has come to be a household word, particularly since prohibition went into effect. William Jennings Bryan gave the Welch grape juice a great boost when he made his famous Welch grape juice cocktails, which caused a ripple to run through the diplomatic circles of the earth.

Mr. Welch, who succeeded a famous father at the head of this business, is, like unto the father, not only a great business man, but he is also as much interested in the Church as was his father, the founder of the business. Mr. Welch's pastor tells me that he is the most helpful layman he has on his local Church board, but that his local interests do not limit his interest in nation-wide affairs, but he is also interested and gives generously of time and money to the Brotherhood Movement, the Missionary Movement, and the other world-wide interests of the Methodist Episcopal Church. He attends the Annual Lay

Conferences in the Methodist Episcopal Church and also the General Conferences of that denomination. He is an intimate and helpful friend of preachers, bishops, and the secretaries of the Church boards and can be counted on to give a lay talk, such as the one which we publish in this volume, at any time it is needed. His hobby is religion and the Church, and it gets as much of his time as the great grape juice company which he heads.

It is a curious and heartening thing which this volume reveals to its editors and publishers, that the men who write for this volume are, like Mr. Welch, who is still a young man, devoted as much to the Church as they are to business. Religion does reach the business men of America.

CAN THE PEW HELP THE PULPIT?

A SERMON

BY EDGAR T. WELCH, WESTFIELD, N. Y.

LAYMEN have been asking that they be given greater recognition in denominational and other Church councils. There has been a marked movement toward increasing lay representation in Church boards and legislative bodies, and more attention is being given to the lay viewpoint in formulating policies and adopting programs.

Leading laymen have a way of making themselves heard in such matters as choosing a pastor, accepting an apportionment for benevolences, and determining denominational policies.

When Church Conferences—district, State, or national—are held, selected laymen gather. We who hold official positions in our Churches are quite willing to admit the charge—that we are "leading laymen." It sounds rather nice, it makes us feel our own importance, and we are quite sure that our Churches and pastors cannot get along without us.

James and John were leading disciples in the intimate group that Jesus chose to be his followers. They, with Peter, constituted an inner circle to whom the Master often first accorded high privileges. As Jesus gave public recognition to these advanced pupils, it was quite human for them to think in terms of privilege rather than responsibility. To the request of James and John for high preferment in the kingdom as they conceived it, Jesus said, "Ye know not what ye ask." They said, "We are able."

They were in training to be made able, but in a way they knew not of. They were to learn that the way up is down; that the first shall be last and the last first; that to save one's life is to lose it; that no cross here means no crown there; that to occupy the chief seat here may mean an invitation to take a lower seat hereafter; that a thing done to be in the spot light gets its reward on the spot, while self-effacing service has a glad surprise coming; that the important thing is not whether one has ten talents, or five, or one, but how the talents are employed; that he who would be greatest shall be servant of all. They would be clothed with authority. He laid aside his outer garment and took a towel.

> "The Lord of all things made himself
> Naked of glory for his mortal change."

The honors and tumultuous welcome that New York City has thrust upon a Pershing, a Lindbergh, or a Byrd stir all men's hearts. The small soul may be envious; all think how fine to be in the limelight of popular acclaim, but how many think of how they got there, of the years of patient, plodding preparation, of the willingness to sacrifice, of the life that held to a purpose when there was no assurance of ultimate achievement?

If we are not the leading laymen of our Churches—we ought to be. We have had the training or the opportunity for training. "Through days of preparation Thy grace has made us strong." We have had unusual opportunities. Encouragement has been given by pastors and friends, and others look to us for leadership. God's way of growing big men is to give them a big job. "Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide."

There is a great need for laymen who have the desire to be used without the ambition to be conspicuous and for those with a willingness to give without counting the immediate cost or the ultimate reward.

If we are honest, we must admit that often we have neglected the gift that is within us, and sometimes we have had the form of godliness without its power.

In 2 Timothy 3: 4, 5 we read of those who are "headstrong, self-important, that love pleasure instead of loving God, and that keep up a make-believe of piety and yet live in defiance of its power." This is strong language. God forbid that it be true of any one of us; but do not the words of Hebrews 5: 11-14 apply to us (again using Weymouth's translation): "Concerning Him we have much to say, and much that it would be difficult to make clear to you, since you have become so dull of apprehension. For although, considering the long time you have been believers, you ought now to be teachers of others, you really need some one to teach you over again the very rudiments of the truths of God, and you have come to require milk instead of solid food. . . . But solid food is for adults—that is, for those who through constant practice have their spiritual faculties carefully trained to distinguish good from evil."

Leading laymen—leadership—one always has to pay a high price to achieve leadership, and this is not the less true in spiritual things. "Prominent laymen" might be a better designation, or a more truthful one, than "leading laymen."

In writing to the Corinthians Paul says: "For we are not bold to number or compare ourselves with certain of them that commend themselves; but they themselves, measuring themselves by themselves, and comparing themselves with themselves, are without understanding. . . . For not he that commendeth himself is approved, but whom the Lord commendeth."

Again Paul, speaking of saving those who are perishing, says: "And for such service as this who is competent?" And he answers his own question, "We are; for, unlike most teachers, we are not fraudulent hucksters of God's message; but with transparent motives, as commissioned by God, in God's presence and in communion with Christ, so we speak." Where the Revised Version uses "sincerity" Weymouth uses "transparent motives" and in a footnote says, "The idea is that of character and thought of crystalline purity, as proved in strong sunlight, 'sun-testedness,' if we had such a word."

Shall we not examine ourselves and our motives, and then make sure of our own call and how we are answering it?

A lecturer before the Harvard Medical School was accustomed to advise his students, when they were considering a method of treatment, to ask themselves three questions: "What am I trying to do? Will this do it? Is it worth doing?"

As leading laymen, what are we trying to do for the Church and the kingdom? What would we like to see accomplished?

Will the plans we have made and the consecration we are putting into the task accomplish the desired end? Are we able?

As to whether it is worth doing—if we are seeking to know and do God's will, there can be no doubt about the answer to this third question.

To go back to the first one. What are we trying to do? Will this do it? Do we plan our Church work and then work the plan? How often do we make a study of our field—our constituency—our membership—and then intelligently and earnestly plan to reach and enlist the men, the women, and the children for whom we are responsible? If we are not able, can we be made able?

We believe that Jesus Christ came to save sinners. We know that all disciples of his are commissioned to go and preach the gospel. What are we doing to meet the needs of the missionary enterprise—a situation that is causing many to sweat blood? If the ordinary layman is not aware of this situation, it must be because leading laymen have stopped their ears, shut their eyes, and—like the Levite of old—have passed by on the other side. Nor will it excuse us to plead that the preacher-priest does the same. We are leading laymen, we have assumed or accepted leadership, and others look to us for information and direction.

> "Like begging children, we do ask and ask
> For clearer light to shine upon our daily task;
> And when at last the torch divine
> Reveals alike the easy and the rough,
> In petulance we cry 'Enough,'
> And cast the torch upon the ground, resigned
> To do the easy in the darkness, blind!"

One official board was holding a meeting, and the question came up about plans for the following year and what they should do to improve on last year. There was a long pause. Finally one brother suggested that they might paint the church. No doubt the edifice needed painting. The place where we meet should look well and repairs be kept up to date, but what a tremendous mistake we make when we think of the Church of Jesus Christ as a building of wood, brick, or stone rather than a company of believing hearts divinely commissioned to carry his gospel.

We should care for the material of the Church organization—put it on a pay-as-you-go basis and release the pastor and members for spiritual energies, for the vital work of the Church. Too often *things* are allowed to quench the Spirit.

> **"Refine and purge our earthly parts,**
> **But O, inflame and fire our hearts."**

Our official board meeting ought to be one of the means of grace for its members by reason of the purpose which dominates it. And those who, like Stephen, start with the serving of tables will be found so full of faith and the Holy Spirit that those who are criticizing the Church will not be able to withstand the wisdom and spirit by which they speak and act. Serving tables just gave Stephen an opportunity to develop his powers of leadership.

I know a Methodist layman, an official and a Sunday school superintendent, whose week-day work takes him away from home for days at a time. He makes it his business to attend every official board meeting when he is at home. If he knows he is to be away on the meeting night, he notifies his pastor, and if he is unexpectedly detained away from home on the meeting night he telegraphs his pastor. Did you ever telegraph your pastor when you were detained from a meeting where you were expected?

There are laymen of ability in every Church—men who make a success of their own business, men who should be making a success of the Church's business. They are men with ability, but not with response-ability. That is part of our joy to turn ability into the acceptance of responsibility. But remember that nothing that does not of itself burn can kindle a flame in anything else.

A young boy had heard considerable talk about installing the new preacher. He asked, "What does that mean—does it mean to put him in a stall and shut him in?" "No," replied the father; "it means to hitch him to the Church so that he can pull the congregation who are seated inside."

A year or two ago there was quite an epidemic of attempts to swim the English Channel. An English rector offered to swim the channel if he could receive enough money to pay the debt and complete the building of the church which he served. What an advertisement for that Church! I do not know that any of our pastors are expert swimmers, but I imagine the more faithful get quite desperate at times as they begin to sink under the load they are attempting to carry for themselves and their Churches.

Bishop J. E. Robinson, of the Methodist Episcopal Church, and living in India, gave an address in which he contrasted the two prayers recorded in the tenth chapter of Mark—the prayer of James and John that was denied and the prayer of blind Bartimæus that was granted. James and John came to Jesus and asked that he would grant them whatever request they might make. When he asked what they would have him do, they replied, "Allow us to sit one at your right hand and the other at the left, in your glory."

Bishop Robinson said that he did not think their request was based on a desire to have the chief place among their fellow disciples. They wanted it because in their hearts they believed that in that place they would be given opportunity to do more effective work for the Saviour they were following. But nevertheless the answer was, "Ye know not what ye ask."

Bartimæus was a stranger, a blind beggar by the wayside. Probably the only thing to commend him to the Master was his great need. He had no thought of service to Christ. He had just one thought. He was blind, he was defective, he was deprived of a thing for which God created him, and only divine interposition could give him what he needed done.

Bishop Robinson pointed out that the two disciples had said, "We would have thee do something *for* us," and Christ seemed to emphasize the word "for" in his reply, while when he spoke to the blind man Christ said, "What wilt thou that I should do *unto* thee?" And there is at least an implied difference in the two statements.

James and John, leaders in the apostolic group, had thought of themselves as ready for service. Their hearts were loyal. Everything was right. The only lack was that in their hand was no adequate weapon. They were asking for something from without to complete their equipment. They were asking for a thing to be put into their environment to strengthen them and prepare them for their duties. (O, if we only had a better preacher, how we would make the work of our Church go!)

The blind man never thought of such a thing as environment. He know he was imperfect and that there was nothing from without that could gratify his desire for sight; it was only a change in the physical structure of the man. Therefore he did not hold out his hand and say, "Lord, something *for* me." But he opened his heart and said, "Lord, something *unto* me."

May not this keen analysis by Bishop Robinson point to the secret of the failure or the success of our pleading the promises of God? May it not be that we in our prayers for the true Christian life think so much of the things that are about us that might be added to us to bring happiness and to bring stability of character and to bring usefulness that we forget that there is a defect within that prevents the answering of our prayers by the granting of the things that we request?

Had Christ given James and John the satisfaction of the preferment, they would not have been more effective, perhaps much less so; but when Christ gave to the blind man his prayer, then the end was accomplished. Our prayers — if God answered them, would we be the truer? Would we be the happier? And would we be the more useful? It is the inner man more than the outer man that is to be considered in our search for attainment to these great ends. How true it is that not only a Church, but an individual, can have all these things that God can give from without and still neither be happy, nor true, nor in the fullest sense useful.

When Gideon was called to lead at a difficult time, he pleaded his lack of personal and family qualifications; but the Lord said, "Go—surely I will be with thee." We read that "the Spirit of the Lord came upon Gideon," and a footnote in the Revised Version offers an alternate reading, "The Spirit of the Lord clothed itself with Gideon." And some one has put the thought into these lines:

> **"The Holy Spirit 'clothed' himself,**
> **It makes the record say,**
> **With Gideon! So he became**
> **As nothing in the fray**
> **But just a suit of working clothe**
> **The Spirit wore that day."**

"And when in the house He asked them, 'What were you arguing about on the way?' But they remained silent; for on the way they had debated with one another who was the chief of them. Then sitting down He called the Twelve, and said to them, 'If any one wishes to be first, he must be last of all and servant of all.' "

WILLIAM ALLEN WHITE

Newspaperman

ONE doesn't live long in that great midwestern continent between the Mississippi River and the rugged Rockies without learning that William Allen White is a name to conjure with; a name to conjure with in politics, in literature, in educational circles, in the newspaper world, and, more particularly, in circles which stand for decency and righteousness.

Introducing Mr. White

He is the friend of white, colored, native, and foreign alike in Emporia, Kans., and when he ran for Governor a while ago he had so identified himself as the friend of the colored population of his home town that one day two colored brothers who were discussing the matter said: "Of course Mr. White will be elected. I wonder if de white folks has a candidate, too?"

He is perhaps better known outside of his own town than any man in Kansas. He is a perfect illustration of one famous saying, and he is the perfect refutation of the other saying. He is an affirmation of the saying of Emerson that if a man can build a better mousetrap, write a better book, preach a better sermon, or edit a better paper, though he build his cabin in the wheat-wilds of mid-Kansas, the world will make a beaten pathway to his door. That he has done; and that the world has done.

The Biblical saying which he directly refutes is the saying that a prophet is not without honor save in his own town; for William Allen White is honored both at home and abroad.

He has had the friendship of the last six Presidents of the United States and has been a welcome guest in the White House during all of these *régimes*, having written books on Wilson and on Coolidge and being in the process of writing a book on his dearest friend of all Presidents, Theodore Roosevelt.

If any man has written the greatly expected "American Novel," that man is William Allen White, and that novel is one of two which he has written, "A Certain Rich Man" and "The Heart of a Fool."

But no reader knows William Allen White who has not read his editorials, written out of the white heat of everyday shepherding of his Emporia people, as editor of the Emporia *Gazette*. And never has William Allen White so revealed his true self as in the editorial which he wrote on the accidental death of Mary White, his daughter.

GOD ONLY KNOWS

BY WILLIAM ALLEN WHITE, EMPORIA, KANS.

THE little angels are sitting on their benches in school looking through their microscopes which register time and space, watching humanity in the tiny globule we know as the earth. They are observing the long procession from the forests to the cities. Greatly interested are the little angels to see the gradual formation of man into coöperative groups. The groups broaden, divide, multiply, coalesce through the long parade of the epochs. Families form tribes, tribes clans, clans nations, nations races, each unit brittling and breaking at the edges, forming other families, tribes, nations, races, and so on through the eons of time. The cement of coöperation which holds little groups and big groups together seems to cool too soon. It does not set beyond a certain geographical area, hence the crumbling edges of man's coöperative achievements.

Of late the little angels must have noticed, peering through their glasses, that the cement seems to be setting better. Man is coöperating in wider groups, more flexible, more tenuous than ever the groups were before. Something has happened in the world. Somewhere a new element has been injected into humanity, a new motive, new ideals, new morals. A super-spirit from some distant star seems to have dropped a reagent into humanity that is setting a new pattern, a different spiritual crystalline structure from that pattern and structure into which men worked in other time and days, at least in the west from the Red Sea to the mid-Pacific, across Europe to the Americas. This human social pattern has changed in two thousand years and chiefly in five hundred years; greatly, almost miraculously, in a hundred years. It has changed from a strongly individualistic organization to a widely coöperative plan.

"What," asks the professor of human biology, to the little angels on their benches peering through their microscope into the little dot that is this globe —"What has caused this change?"

Snap, snap, like rustling lightning go the fingers, and the super-spirit says: "Ah! That little flaxen-haired, pink-winged cherub yonder over by the Milky Way may answer." And quickly come the words: "Jesus of Nazareth! He, preaching altruism, teaching men to live more and more for others and less and less for themselves, has put into the will of man the purpose which has remade humanity, the spirit of altruism which makes coöperation inevitable and holds it strong and tough in wider and wider areas. Without Jesus we should have only the old world."

This process of evolutionary altruism, forming men into larger and stronger units, has happened, of course, according to law, according to a mechanistic law that was before man was, a law that one sees running through animal life; a golden thread of potential divinity from the beginning of life to the latest evidence of institutionalized good will in a changing world. The Jesus element, that reagent which strengthened the divine fiber in man so that it holds men in larger and larger groups, came to the earth perhaps as part of the evolutionary process, perhaps by the Divine Will—itself an evolutionary process. But it came and changed the world.

Moreover, in a span of time in which a thousand years is but a watch in the night, this Jesus miracle has come and changed man, as it were, in the twinkling of an eye. When the fragments of the message of the Nazarene philosophy were first gathered up, a hundred years after his death, by his followers, it seemed as if the message held only a plan of individual salvation, a way of passing the pearly gates into some sort of glittering Jewish heaven. As a plan of salvation it attracted thousands, then millions, and became a cult, a cult of heaven-seekers who had to be good—that is to say, who had to be kind and considerate and humble and full of faith in man—had to coöperate, in short—under a faith in the beneficent purpose of God in order to get into the kingdom of heaven. Then slowly, as men bought their way into heaven by habits of kindness and love and faith, men institutionalized their kindness and love and faith in many ways—in government, in social customs, in habitual attitudes toward life. And lo! the surface of life changed as the reagent of altruism made men more and more coöperative, less and less fiercely individualistic. Buying their way into heaven by grace of humility and love, men made their heaven on earth. And now so keen are they to make this earth a heaven, so eager are they to realize their ideals of faith, and hope, and love, and to widen these ideals in their families, in their tribes, in their cities, in their states, in their nations, throughout their races, even across the world, so eager are they that, as the new century hurries toward its middle, marvelous things are working in the heart of man. Doubtless the millennium is thousands of years ahead. Doubtless as man approaches what his fathers' fathers would call, if they knew it to-day, the Golden Age, man sees its dross and brass and strives to purify it further. So he shall strive for the unattained millennium to the end of time. In this recent epoch man has been stressing his duties in the faith that duties performed would achieve rights through the mystic alchemy of spiritual change; trusting to "the soul's invincible surmise" that this way lies truth.

So our idea of Jesus has changed. It has developed even as the ideas of Jehovah grew in the Old Testament. The God of Moses and Aaron, a jealous God who smote his enemies and afflicted pain upon the unrighteous, did not change more between the days of Moses and the days of Amos than Jesus has changed from the days of Paul to these days which have seen mighty striving for united races. Man's many urges for altruistic change are futile strivings, of course; mere wish pictures, visions in the heart of humanity which will keep growing out of dreams of truth as the ages pass so long as the altruistic philosophy of Jesus holds the world in its power. But none the less these wish pictures are shadows of approaching reality. Perhaps it would be clearer to say that these wish pictures of man striving for peace and good will in the earth are the deepening shadows of the Christ falling in sharper and sharper outlines upon the eyes of man.

As man to-day approaches the great mystery of matter resolving substance into motion and motion into electric energy and that into life, he is unlocking the doors of a new era. Man in the mass, having conquered the material world which once withheld food and raiment and shelter, now has free will. Man in the mass, under societies, governments, world covenants, may choose good or evil. How eagerly the little angels on their benches must peer through the lenses before them to see what man will do. Will he choose to walk the Jesus way? Will he exalt coöperation and its duties, or will he turn to freedom and its dangers? Has life like ours in the illimitable spaces appeared on other specks in the firmament as it has come here? Has it reached our stage of crystallization under the altruistic reagent almost to the realization of its Divine ideal, and then snapped back to chaos, too dull, too greedy for its own good? Thus they question the super-spirit, these little angels on their benches, children of the cherubim and seraphim "around the glassy sea," peering through the crystals that magnify the world. And maybe even the super-spirit cannot answer and sighs to their questioning voices:

"GOD ONLY KNOWS!"

CURTIS D. WILBUR

Ex-Secretary of the Navy

Curtis Dwight Wilbur was Secretary of the Navy in the Coolidge Administration and, as such, was in the eye of the public much of the time. He went at this business of Commanding Officer of the Navy with the Christian layman's viewpoint—not too fearful of Navy traditions — and consequently broke some of the precious red tape in the cause of righteous administration of the nation's business.

Introducing Mr. Wilbur

He was born in Booneville, Iowa, on May 10, 1867, and graduated at the United States Naval Academy in 1888. Few people know that Coolidge's Secretary of the Navy was a graduate of this great school. However, he resigned from the Navy immediately upon graduating and began the practice of law in Los Angeles, Calif. He has been Judge of the Superior Court, Associate Justice of the Supreme Court of California, and Chief Justice of the Supreme Court of California, from which position he resigned to become Secretary of the Navy in President Coolidge's Cabinet. He has always been interested in humanitarian things and organized the first Juvenile Court in the city of Los

Angeles, later drafting several of the Juvenile Laws which are on the statute books of California. He has been State Chairman of the Near East Relief in California, a member of the Congregational Church, and has been famous as the teacher of a great men's Sunday morning Sunday school class in San Francisco for many years.

He has been a most successful lawyer, judge, and business man, but the chief hobbies of his life have been connected with the Church and with Christian work. During his term as Secretary of the Navy he always looked at his work from the Christian viewpoint and consequently was often the center of the fire of the big guns of the lawless element in American life.

As is most appropriate, his sermon uses the figures of speech of the navy and the sea to teach his truths. It is informing and it is inspiring to a remarkable degree—one of the unforgettable sermons in this book.

LIFE'S VOYAGE

BY CURTIS D. WILBUR, SAN FRANCISCO, CALIF.

It is the belief of religious men that they should be guided through life not only by their own wisdom and judgment, but also by the will of God. They believe that they must obey the commandments of God, seek his guidance, and accept his leadership in the problems of life in order to follow the right course. The path of life from the cradle to the grave is spoken of as a way. The religious man is in the right way leading to eternal happiness. An irreligious or wicked man is in the way of death and destruction.

There is a singular analogy between this conception of the religious life and the problem of navigation of a ship in its voyage from port to port. Here the right way brings us to our destined port. Wrong navigation—and broad is that way—leads to shipwreck and destruction. There is also one right course—and a multitude of wrong ones. All the navigation of the soul is based upon the will of the God in heaven. All the navigation of a ship is based upon the stars in the heavens. In both we look beyond ourselves, beyond the earth for guidance.

It seems that in our effort to explain the religious life we may get some benefit by the similitude between the problems of navigation and the problems of life. As it is always difficult to apprehend the invisible and tangible, certain comparisons of some of the earthly and heavenly helps in life and in navigation may be of use to us. There are certain very definite aids provided for the navigator which are the outgrowth of years of development. The magnetic compass, the gyroscopic compass, the radio compass, the sextant, the chronometer, the lead line, the log line, buoys in the harbors, range lights and beacons in narrow channels, pilots, life-saving stations, lighthouses, fog signals, radio bearings, and time signals are examples of these. Some of these instrumentalities relate more particularly to earth and its form, and others to the relation of earth and heaven. So with the problems of life.

We are guided partly by helps prepared by men and partly by God. Men are taught from their youth up concerning the proper methods in dealing with men and women. There are certain fundamental principles of human relationship, some of which are stated in the Ten Commandments. In addition to these precepts we have the Bible; we have faith and prayer, and then we have the Declaration of Independence with its fundamental conception of the God-given right of equality in all men. We have the Constitution of the United States and State constitutions and city charters laying down fundamental principles of government of the United States, of States, and of cities. We have the charters of the past upon which the charters of the present are based; we have the guidance of teachers in the schools, preachers in the pulpit, writers of books, magazines, and newspapers.

The Compass and Conscience

One of the most important and most common instruments of navigation is the magnetic compass. The magnetic needle is attracted toward a certain portion of the earth's surface which we call the magnetic pole. Upon this invisible force we base most of our navigation. It seems to me that the compass may be likened to the human conscience as a guide in life. Conscience is always with us and constitutes our usual and best-known means of guidance in all questions of human conduct. It usually points the right way and warns against the wrong way.

Much can be done in the way of navigation by the mere use of a compass, and over short distances it may be the only aid to navigation; but when one goes upon the high seas it is essential to use other aids to navigation. All navigation in the open sea is based upon the movements of heavenly bodies—sun, moon, and stars. The chronometer, the sextant, the nautical ephemeris, and almanac are all means by which the navigator can observe and interpret the heavens with a view to finding his location on earth and the direction he should take to reach the harbor for which he has sailed. As the compass and the sun are both necessary to a successful voyage across the sea, so conscience and God are both necessary to our voyage upon the sea of life.

We Guide Our Ships by the Stars and God

But how do we guide our ship by the stars, and how our life by God? Other similes may help us here.

If you were to ask a religious man how you could guide your life in God's way, how you would live a religious or Christian life, how you could conduct yourself from day to day and from year to year in the right way, the way that is pleasing to God and which would lead you ultimately to eternal happiness, I think he would say that you should learn about God from the Bible, from books written by good men, by teachers and prophets explaining the way of life, and by seeking counsel of such men; and also by prayer to God for wisdom and guidance. You must actually use these means in order to find out God's way for you—in order to steer the right course.

So we have aids to enable us to be guided by the heavens in our ocean voyages. Here we have the nautical almanac and ephemeris. These are prepared by learned men, astronomers who have made a study of the heavens and who know more about them than we can ever hope to learn. They have devoted years of labor in acquiring the knowledge necessary to prepare and produce these helps to navigation. The nautical almanac is a book of history in that it tells us where the heavenly bodies have been in every day of the part of the year that is past, and it is a book of prophecy in that it tells us where on each second of the year the heavenly body will be located. It is one means for the navigator to understand that which he sees in the heavens and to locate himself accordingly. So the Bible reveals to man the will of God and enables man to determine thereby his attitude toward God and from that to direct his course of life.

THE NAVIGATOR MUST ACT ON WHAT HE KNOWS

The mere possession of the almanac and ephemeris is not alone sufficient; there must be action on the part of the navigator to determine his course. He must use the sextant for the purpose of getting the altitude of the sun; he must also use the chronometer to get its position with reference to a predetermined meridian—Greenwich or Washington; he must bring the figures he finds on the scale of the sextant, the figures he finds on the face of the chronometer, and the figures he finds in the nautical almanac together in a problem which his own intelligence must solve. The result he arrives at is not all his own, but it is the combined efforts of the watchmaker, the sextant manufacturer, and the man who made the calculations for the nautical almanac and of himself.

Similarly in life's navigation. To solve our daily problems of locating ourselves and determining our course for the day we use our own judgment; we apply that judgment to the aids for navigation at hand and arrive at our conclusion.

PRAYER

In navigation we use a sextant to get the altitude of the sun. This outlook through the telescope of the sextant, bringing the sun down to the earth's horizon, in order to get our location, I think bears a clear analogy to the act of prayer—indeed it is a prayer. In each we look up to the heavens for guidance and direction. In each we seek the help of the God who set the sun upon its course and who is faithful to the order that has been established. Prayer is something more than merely asking for something that we want. Some people do not seem to understand what prayer is. A lawyer friend of mine once said: "Why not pray once a year for all we need that year and be done with it?" It would be just as sensible to say, Why take a time sight every day on a cruise—why not take them all before you start and be done with it? Prayer is communion with God. It is an effort to get in contact with God.

Prayer may be vocal like a ship asking for a radio bearing from a shore station—"Please give my bearing"; or it may be an attitude like that of the navigator who seeks to bring his heavenly observations, his nautical almanac data, and his chronometer readings in determining his bearings or whereabouts. The point I am making is that a man is asking for God's help—he is appealing to the certitude and rectitude of his law—when he takes out his chronometer and takes a time sight and carries it into his cabin and works over the details of the problem for his latitude and longitude, just as truly as he asks man's help when he requests his bearings by radio from convenient shore stations. We are told to pray without ceasing. If this is possible, it is because prayer is an attitude of mind. The radio operator who tunes in his radio on a certain wave length and then stands watch on that wave length is in an attitude of prayer. His affirmative act was in tuning in his radio. He follows that by constantly listening for signals along that line. He is directing his course—that is to say, he is maintaining his attitude of listening. He is praying without ceasing, waiting and watching for signals. Occasionally he may send out a call on that wave length, and this call we think of as his prayer.

Have I made it plain then that in navigating the sea of life prayer is not merely asking for something we want, food or clothing, although to do so is prayer, but it is a receptive attitude, a directing of one's course in view of the Infinite? We pray by our deeds as well as by our words. Just as when a navigator puts a compass on board ship he thereby announces his intention to be guided in his course by these invisible magnetic influences which affect the needle of that compass. When he puts the gyroscopic compass on board and starts the motor pulsating and waits for the compass to swing into meridian, when he watches this compass from day to day and compares it with the magnetic compass to be sure that it is accurate, he is, as it were, in an attitude of prayer. Every turn of the motor operating the gyroscope is a declaration of the purpose of the navigator to seek the information brought to him through that mysterious relationship between the earth revolving on its axis and the gyroscopic wheel on its axis. The presence and operation of this compass is an attitude of the navigator. He puts himself in contact with these mysterious forces for guidance in his course. So when he winds his chronometer day after day, tends it carefully, notes its variations, checks it with the signals when they are available, he is linking himself up with the sun.

Nearing the Shore

So far we have been talking about navigation upon the high seas. There we deal with the earth in its relation to other heavenly bodies. We consider it as a part of the solar system. Our aids to navigation are for the purpose of enabling us to determine the relation of our position to that of the sun, or of other stars which we may use in our observation. We deal with the invisible force of magnetism and the somewhat similar but less understood gyroscopic relationship of the earth and the gyro compass, and now with radio waves. We base our calculations upon books written for the purpose of enabling us to utilize these mysterious forces and to determine our course by the stars. But when we approach the shore line our aids to navigation change completely. We are treading paths that have been gone over before. The bottom of the sea has been charted for us by those who have gone over it, and in these shallower waters charts not only show the depth of the water, but the character of the bottom as well. Our lead lines enable us to take soundings and determine the depth of the water and the character of the bottom and thus determine with some degree of accuracy our position upon the chart, particularly when we have, by our dead reckoning and by our time sights, fixed the position we have occupied and the course we have taken from day to day. We have also the coast line indicated on the chart resulting from careful surveys made for the purpose of guiding future mariners. We have buoys indicating shoal places, and as we approach the harbor buoys indicating the position of a safe channel. While we are still at a distance, lighthouses on the shore indicate to us our position. There are special sailing directions for the coast we are approaching. These aids to navigation are all man-made. By using our compass and by making observations upon these buoys, lighthouses, and headlands, we are able to navigate safely and more accurately than by the use of the time sight. Navigation, as we approach the shore, becomes more dangerous because of the danger of grounding, but it becomes safer because of the ability accurately to determine our position and to anchor in case of danger.

Is there any analogy in the navigation of the sea of life to correspond to this complete change in the problems of navigation as we approach the shore? There is, I think, a very close and helpful analogy. There is a portion of the navigation of the sea of life which relates particularly to men, and is determined in part by rules and regulations made by men as a result of age-long experience, just as the chart and sailing directions are made for navigation along shore. As the coast line of a country is laid out on the chart by the surveyors by latitude and longitude obtained by observation of the heavenly bodies, so these man-made rules—constitutions, laws, and regulations—have as their fundamental basis the God-given command as to the prayer relationship between men, to love our neighbor as ourselves.

LIGHTHOUSES AND HUMAN RELATIONSHIPS

Let me see if I can make more clear to you what I have in my mind. In our human relationships we have rules of various sorts, of different degrees of authority. In this country, as I have said, the Declaration of Independence is based upon the fundamental conception that human rights are given man by God and that human government cannot rob him of certain fundamental rights—among others, the right to life, liberty, and the pursuit of happiness. Upon this document the Constitution of the United States is based. We have in addition to the Constitution of the United States the constitutions of the several States, some of them adopted before the Constitution of the United States, all founded upon the fundamental idea that human beings as such have certain fundamental rights vouchsafed to them by the Creator of men. And then, in addition to these great charters of human liberty, we have separate municipal charters, subordinate thereto for each of the large cities, and we have statutes enacted by the legislatures and by the Congress of the United States, and municipal ordinances enacted by the different municipal legislatures. Then, if we belong to a corporation or other organization, we have our own charter and by-laws and rules and regulations. If we belong to a public school or to a university, we have rules of the institution. At Annapolis we have rules, very appropriately called "The Plebe's Bible." Even if we attend the theater or visit a hotel, we have certain rules and regulations set up by the management of these institutions. And then there are the unwritten regulations or customs applicable in various social circles. For instance, smoking in a church or prayer meeting would be quite out of place. Now, all these rules and regulations are established in order that men might live more comfortably together and so that no man or set of men can deprive another of certain fundamental God-given rights, such as the pursuit of happiness. All these rules and regulations are established by men in order that other men of their own kind and in future generations might have guides for their navigation of the sea of life. They are charts and sailing directions for the voyage. If men implicitly obey these laws for the regulation of human intercourse, if they obey all the criminal laws prohibiting misconduct toward others, if they keep their promises and their contracts, if they obey all the rules and regulations prescribed for others in their duty to them, if, in short, they do unto others as the law contemplates that others will do unto them, if they make the observance of these things a matter of conscience, their course will be a good deal like the navigator's course when he abandons his time sights and his other heavenly aids to navigation and relies upon charts and soundings and lighthouses and other man-made helps to navigation. In each case he may make a safe voyage, relying as he thus does upon the careful work of others. The observations of the heavenly bodies made by chart makers and lawmakers are now his guide, instead of his own observations of such bodies.

SERVING GOD BY SERVING MAN

The coastal navigator who uses the chart also has his course marked out for him by buoys. These buoys he identifies by means of certain rules and regulations. He finds the different charts for different locations just as we find different rules and regulations in different States and municipalities. One of the important things is the selection of the proper chart. Having once correctly selected it and located himself upon it, his course is fairly clear. So it is with rules and regulations. What may be authorized in one State may be prohibited in another. Actions which are allowed in San Francisco may get one in jail in Philadelphia. Now a man may navigate the sea of life and deal with his fellow man according to laws, rules, and regulations without taking much thought of the fact that fundamentally all the rules and regulations that prescribe his course of action are based upon fundamental rights granted to man and the fundamental obligations laid down by God for the intercourse of men. He is serving God by serving man if he is faithful, although he may not know it. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," said the Saviour in explaining the relationship between loving and serving man and serving the Master.

So the navigator along the shore, using the prepared chart, may altogether forget the careful survey of the shore line, the drawing in of the parallels of latitude and the meridians of longitude, all based upon the most careful observation of heavenly bodies. Suns and stars have contributed to the production of this man-made chart. A man who abides by all the rules and regulations devised by men for regulating the relationship between men is a good man, just as the sailor man who sails by compass and chart along the short line is a good navigator.

In a more literal sense there is navigation in our cities—streets, intersection signs, crossing policemen, and traffic rules to assist us in going about. We lose some of our independence. Instead of vast spaces for our maneuvering, we find that a few inches to the right or left may mean a disastrous collision.

The fact is that the closer we get to others the more difficult are our obligations to navigate our ships or ourselves with due regard to their rights. Some friendships do not survive a camping trip. There are few men we would care to room with, and many a friendship has not survived the more intimate relationship of marriage. There are many things which draw shipmates together and others that separate them. A "happy ship" is a marvelous achievement. The happiness of a ship is to-day of vital consequence to the safety of the nation. Coordination of effort must be well-nigh perfect. Where all hands pull together in harmonious work in a common devotion to a nation, are we not justified in thinking that God is smiling on them in spite of the shortcomings of some of the crew?

Lighthouses along the coast are also essential helps to successful navigation. Singularly enough, Jesus Christ, in speaking of our obligations to our fellow men, said that we should be lights shining in such fashion that men seeing our good works would glorify him. In other words, good men are to be like lighthouses. Lighthouses show where the land is, and so the religious man, the Christian, should by his life show where God is. He is to help men find God, just as truly as the lighthouse should help men to find their ports along the shore. The chaplain is a lighthouse.

"THROW OUT THE LIFE LINE"

There are other aids to navigation. The life-saving service of the Coast Guard has stations along the shore to rescue sailors who have been shipwrecked and are in danger of losing their lives. The analogy between a life-saving crew throwing out the life line to a drowning man and the Christian man seeking to bring salvation to men who are lost does not escape attention. The song "Throw Out the Life Line" is one of the best known of evangelistic songs. Our rescue mission stations, our revival services, our efforts to reach the men who are "down and out" may properly be called our life-saving stations, while our Churches and Church services and prayer meetings are the ordinary aids to navigation. The life-giving stations are the aids to men in desperate straits. Let me suggest to you in this connection that some men who have been saved by life-saving stations seem to think that the only safe guide to navigation is their own experience and that to properly navigate the sea of life one must be shipwrecked and nearly drowned and saved by life line and breeches buoy. This is wrong. The best navigator is the one who has never been shipwrecked, who has used chart, compass, sextant, and all other available aids to keep clear of rocks and reefs.

But our aids to navigation are not perfect. When we come to the practical problem of navigating a ship we find that there are many errors in our aids to navigation. The sextant we find has a fixed error, which we make allowance for, and another error that is due to temperature, which we usually ignore. The chronometer never registers the correct time, and the best chronometer is the one which has the most constant rate of change from the true time, which we can recognize and allow for. We carry three chronometers in order that they may be checked against each other so as to reduce or ascertain this error. And we check these chronometers at every opportunity with the more accurate timepiece and with stellar observations made at the Naval Observatory. We set them by the stars.

We find that the apparent altitude varies with the height of the observer above the surface of the ocean and that the altitude of the sun is different at the center of the earth from what it is at its circumference—different from the quarterdeck and the masthead; that in an aëroplane the error due to the weight of the plane (the parallax) is so great as to demand new tables for use in navigating such planes. We find that there are errors due to refraction of the atmosphere, the semidiameter of the sun, and in fact we discover that the sun itself does not keep good time, and so we correct the sun by what we call our local mean time. The compass particularly is subject to error, and this is one of the most constant objects of solicitude for the navigator. It was once thought that a compass was an accurate guide for navigation. It is now known that there is a factor of error called variation, due to the fact that the magnetic pole and the true pole are not located in the same place. Variation not only differs at different places, but it changes from year to year in the same place.

No Deviation in the Divine

There is a deviation, errors due to permanent magnetism of the ship and others due to the soft iron; errors due to the shifting of the position of the guns, boats, and other metal on the ship, such errors changing with the hemisphere in which one is navigating. We find that the errors due to local attraction change on every compass heading. The compass on the old monitor "Passaic," mounted on the top of the pilot house, which was a small turret on top of the larger turret, both cylinders composed of wrought iron, had a deviation due to the attraction of these masses of iron equal to forty-five degrees. The compass is sometimes located so that the swinging of a boat davit will change its reading. The compass alone, then, is not a safe guide. Sometimes it may actually mislead. In the Arctic regions the magnetic compass has a variation as high as one hundred and eighty degrees, and the horizontal component of the magnetic force is so small that local attraction has very great effect, and the compass is so sluggish that it sometimes scarcely overcomes the friction of its bearings. Commander

Byrd in his recent polar flights found a variation of 130 degrees and a deviation of about 40 degrees, so that to return east to his ship at Etah he had to steer nearly west by the magnetic compass.

The peril of the polar region to the aviator is not cold, but the great difficulty of navigation where the compass is so erratic, where the meridians all converge to a point, and where there are no known landmarks. Amundsen landed because he knew he was so far off his course that if he turned back without fixing his position he would probably miss Spitzbergen. Commander Byrd figured out that a mistake of ninety miles in his drift on a flight of six hundred miles could make a difference of over fifty degrees in his course for return to his ship. The uncertainty of the variation, which could only be determined in advance by calculations, and the fact that as the horizontal component of the earth's magnetic force was very weak, the deviation due to local causes increased to an unknown degree, clearly indicated that the magnetic compass was more apt to mislead than to safely guide the flyers.

So the sun compass was invented—a small clock so arranged that the rear end of the hour hand extending past the central pivot was bent upward so as to cast a shadow on a line on the hand of the clock. The plan was to steer by this shadow, keeping the shadow on the line, the rotation of the hour hand on a 24-hour clock face compensating for the rotation of the sun which remained above the horizon day and night. Are there not times when the conscience of man is so poor a guide that it is well to disregard it entirely and steer by the light which we have from heaven?

We find that the gyroscopic compass has errors of its own. We find that the radio compass does not give us exactly correct bearings. The laws of the deviation of these bearings are not so well understood. Rodgers was lost in the Pacific because of incorrect radio bearings. The La Honda disaster was due to a lack of faith in radio bearings.

Sometimes we find an error in the nautical almanac, or even in the logarithmic tables, usually an error of the printer. Almost every book of this sort has a published errata. Buoys sometimes go adrift; lightships are driven from their positions; radio operators sometimes make mistakes. Apparently all the heartache over the loss of Rodgers was due to the errors of an observer who came to a wrong conclusion as to his whereabouts and sent out his bearings correctly, but in a reverse order.

We have grown so accustomed to the accuracy of charts that we forget that there are human equations involved in the use of the chart. The "West Virginia," one of the finest and most expensive battleships in the world, grounded on Thimble Shoals because of a mistake in the chart. The depth of the water was not accurately given, and the question was raised between two of the Government departments whether or not the navigator had a right to rely absolutely upon depths stated on a chart, or whether he was expected to make allowances for possible errors, due to silting, etc. The "Tacoma" grounded on an uncharted rock.

There are errors due to lighthouses—usually not in the lighthouse itself, but errors in identifying lighthouses. The U. S. S. "Huron" was wrecked on the coast of Virginia because she mistook the light on Cape Henry for the light on Cape Charles and sailed directly into the land; her dead are buried in the Naval Cemetery.

There are certain perils of navigation: wind, fog, currents, cloud, storms, hurricanes, cyclones, typhoons, monsoon, etc.

Then there are enemies to the navigator. We do not often think of enemies in considering the problems of navigation, but we fought the War of 1812, the War with France in 1798, the War with the Barbary States, and the World War to protect our commerce against enemies. We are just now letting contracts for gunboats for the Yangtse River in China. And the admiral who has just returned from there has said that we could not expect to handle even a small part of our six-hundred-million-dollar annual commerce in the Yangtse River without gunboats protecting our commerce against Chinese pirates on that river.

If there are such errors and such perils making navigation of the sea difficult and dangerous, sometimes resulting in shipwreck and loss of life, are there not similar chances for error, shipwreck, and loss in the voyage of life? There are such errors, and there is an analogy between them and the errors in the aids to navigation. There are perils similar to the fog and storms of the seas, and I wiil now point out some of these analogies.

Perils on Life's Voyage

In the last analysis all navigation of the sea is based upon stars so far distant that rays of light coming to us at points nearly two hundred million miles apart are practically parallel. It is from these stars, practically an infinite distance away, that we get our siderial time, regulate our chronometers, and base our mathematical calculations for the determination of longitude and latitude. But notwithstanding the fact that light, coming from an infinite distance, is a fundamental basis of navigation, we have all the chances of error in actual navigation involved in the use of defective instrumentalities and defective personalities. So in the navigation of the sea of life the fundamental principle of such navigation is conformity to the will of an infinite Creator. But in this conformity we have chances for error. Just as light from the sun or a star comes to us filtered through the atmosphere, presented through the lenses of the telescope or the sextant and interpreted in the chronometer and by human calculations, so the will of God comes to us filtered through human minds. Whatever our views concerning the authority and infallibility of the Bible, we are sure of one thing: that it has come to us through human minds, has been written and printed by human hands. Experience teaches us that human conscience is not only not infallible, but prone to err. These errors partake of time and place, of heredity and environment. As the compass is affected by variations due to the inherent fact that the magnetic and the North poles are not coincident and that the rays of magnetic influence do not proceed in straight lines even from the magnetic pole, so we find that men's consciences are not coincident with God's will. They are affected by the history of the race, by civilization, and by the heredity of the individual. Some have considered that conscience is the only necessary means of guidance in life. Men say, "I do what I think is right," and, having done this, think they have done right. Although conscience seems fundamentally to depend upon something outside of and better than ourselves, some God-given instinct or power, yet it is obviously not entirely dependable. This can be illustrated by the extreme case of a head-hunting cannibal. He has no pangs of conscience either at taking the life of an enemy by lying in wait for him or at eating his body. He proudly exhibits the dried and ghastly skull of his former foe. He is not only not sorry for the murder he has committed, but glories in it. Conscience is influenced by tradition, by custom, by environment, by heredity, and does not point with unfailing accuracy to the true and right course of action. We have an analogy here, I think, to a familiar principle involved in the use of the compass. This error may be likened to the variation of the magnetic compass due to the fact that the magnetic pole is not coincident with the North pole and that the isomagnetic lines are not parallel to the meridian.

There is another thing that makes the conscience an untrustworthy guide. The conscience may be influenced by self-interest. A man's conscience is not a safe guide when his own interests are at stake. In his great desire to acquire something or to accomplish some end he may be able to silence the voice of conscience. Indeed, he may be unable to hear it because of this self-interest. This, it seems to me, may be likened to the deviation of the compass.

These errors of variation and deviation we must take account of and as far as possible correct. We cannot successfully navigate the sea without making corrections for errors or variations in the compass. It is similarly necessary to correct for the errors of the human conscience, as far as it is possible for the human understanding to do so.

Though we pray for light and seek it diligently for guidance from the Infinite God, we still find that we are beset by error, as in the case of our time sights for determining longitude and latitude. Howsoever earnestly we may have endeavored to discern the will of God concerning our course, we will make mistakes, and life will largely consist in discerning these mistakes and correcting them. We will find errors in our human charts, laws, and regulations. These we must correct as the errors are discovered. The Bible is a human instrument through which we may look upon the Infinite. If it is absolutely correct, it is the only human creation or instrument (I refer to its language and form and the method of its revelation) that is perfect.

GREAT MEN ARE LIGHTHOUSES

I have drawn an analogy between the lighthouse and the man to whom we can look for guidance. In approaching the shore the lighthouse first appears like a distant star, a mere point of light, sometimes hard to differentiate from a star. It appears, disappears, or changes color, but as we approach nearer we are more assured that it is a lighthouse. The thing about a lighthouse that makes it of value to the mariner is the fixity of its character, the color of its light, and the periodicity of its flash. So with the man to whom we look as a guide. It is because his character is fixed that we can safely take our bearings from him. In the last ten years of world trial perhaps no one has stood before men so much as a lighthouse as has Abraham Lincoln. His determination in disaster, his solution of enormous difficulties, his steady adherence to what he believed was right, his victory over adverse circumstances was a guidance to the Allies. Lincoln had a fixed conviction that right would triumph and that, under God's providence, right makes might, and this is a light for us. Also we had the courage, the fidelity, the faith of George Washington as a light for guidance not only to guide the men of his own time, but to guide the leaders in the great World War and to inspire the descendants of his fellow countrymen to unprecedented sacrifices and labors for victory in the World War. And we had also the leaders and teachers of our own time. We had the quiet faith and determination of General Foch, like the determination of Grant, based upon a fundamental belief in the providence of God. We leaned upon the faith of President Wilson, though we waited until after the World War for him to say that without his confidence in the providence of God he could not have endured the strain or borne the burdens laid upon him by the war.

If the saints and prophets of old seem too far away for guidance, the nearer lights—Washington, Lincoln, Grant, and Wilson—will help us.

Not only have we the benefit of the light of these great men who stand to us for faith as Abraham, Isaac, and Jacob stood for faith in the olden days. We worship and try to serve the God of George Washington and Abraham Lincoln, not because he is different from the God of Abraham, Isaac, and Jacob, but because these men of our own time have given us an understanding of him. Then we have those lights nearer to us, the men in our own day, that we believe in and have faith in. We have our chaplains, ministers, teachers. If we find defects in them, if we find them in error, or even if we find them in sin and in some wickedness, let us remember that to err is human, and that nearly every human being has fallen short of perfection, and that we should get light and guidance from men who are not perfect.

Fogs and Storms

I referred to the errors in nautical instruments and aids to navigation and to the perils of navigation—the currents that drive one from his course, the fog which conceals from him the heavenly bodies and covers shore and lighthouse and all aids to navigation save the compass and the leads. There are similar perils in the navigation of the sea of life. There are times when the heavens seem obscured by fog, when our prayers seem to be unanswered, and we are unable to get in touch with God, to see him, or to understand him, and in such a time there may be a current carrying us from our course and storms buffeting us. Life, however pleasant it may be for us to-day, has in store for us these periods of storm and stress. No mariner can sail the seas for a lifetime without encountering these perils, as in the old days few men had spent a lifetime at sea without having been shipwrecked.

SHIPWRECKS

In life we learn not only from our own experience, but from the experiences of others. I think I learned more at the Naval Academy concerning rules and regulations by the reading of the conduct reports than I ever did by reading the rules and regulations and orders. So in daily life, while we may deprecate the fact that newspapers tell us of murders, of robberies, of unhappy marriages and divorces, of defalcations and embezzlements, of love triangles, or death and disaster, and we may say that it would be far better if they told of the good things of life—of loving mothers, of dutiful children, of happy homes and fortunate marriages—the fact is that we learn our lesson from the perils and disasters of others as well as by the shining examples of those who pilot us toward righteousness. When our teachers tell us that "the wages of sin is death," that "whatsoever a man soweth, that shall he also reap," that "happiness consists not in the abundance of things which a man possesses," we can turn to men who are fighting the battle of life and realize those truths as their experience reveals them to us.

There are in the navigation of the seas certain perilous points. The seven destroyers that went ashore on the California coast struck the shore within a few hundred feet of where the rusting remains of a steamer stood as a warning of the dangers of the coast, and the ribs of many a vessel lie in that vicinity. Mariners pray for help as they approach that point. They exercise all their skill, and when they have passed it and know they are safe on their new course they inwardly thank God. If we could find all the shipwrecks and learn the lessons derived from those wrecks, we would avoid most of the perils of navigation. It is the purpose of those who wish to increase the safety of navigation to bring these lessons to the attention of mariners. So, too, we can learn from the shipwrecks upon the sea of life. These wrecks you will find in the insane asylums of the country. Four or five hundred thousand insane people in these institutions, a couple of hundred thousand individuals in the State penitentiaries, thousands in the jails, and hundreds in the divorce courts, by their misfortune point out to us the dangers which destroyed them. Here is a man who stood first in his class at the Naval Academy hopelessly insane, dimly groping through the final corridors of his life to the darkness of the grave. How did he become shipwrecked? He considered the red light an invitation instead of a warning. You will find tens of thousands of this sort scattered in our insane asylums, some in our penitentiaries. Doctors, ministers, teachers, parents, all have pointed out the perils of this class of sin. I will not dwell upon these lessons here. I will only call your attention to the fact that these shoals are charted. These rocks are shown on the map. They are indicated by a lighthouse and a buoy. No navigator upon the sea of life needs to be shipwrecked upon them.

MAKING NAVIGATION SAFE

But not only are men striving to mark the channels with buoys and the headlights and capes with lighthouses, and shoals with lightships, but there has been a ceaseless effort to remove the greatest perils of navigation. Channels are deepened and widened, Hell Gate rock has been blown up, Pearl Harbor is being dredged, breakwaters are being built, wharves and docks are being extended, moorings are made more secure, and so mankind is always striving to make navigation safer. We find the same thing holds true in navigating the sea of life. Disease is being studied, remedies are being applied, yellow fever is being removed from the channels in which men must pass, smallpox is disappearing, diphtheria and scarlet fever are placarded so that they may be avoided, saloons, gambling places, and brothels are being removed. Dangers are being pointed out, first marked, and then eradicated; and so life becomes more tolerable. To-day we may cross the Atlantic with all the comforts of a palace. The hardships of the voyages of the Mayflower seem like a dream. Icebergs are being watched and charted. The loss of the Titanic has made us more careful. Laws are enacted for the protection of the young, of girls and boys. Laws are enacted for their schooling. Universities are provided; churches and schools are found on every hand. Instead of the few prophets crying in the wilderness we have thousands of pulpits in which men are striving to point to the true way. Life is getting more tolerable, spiritual life plainer. The laws of man are approaching more nearly to the laws of God. So if to-day we obey human laws we come nearer to obeying God's laws than men did two thousand years ago.

WHY TRY?

If there are so many chances for error in navigational instruments, if compass, sextant, chronometer, chart, nautical almanac, and other navigational guides are all more or less subject to error, if we can never ascertain our position with absolute accuracy, if there is always chance of disaster because of fog or storm, why attempt a voyage at all?

This does not seem an unreasonable question. If nothing were at stake, the answer would be simple. We would not undertake the voyage. But the welfare of all the nations of the world is more or less intimately bound up with overseas navigation. The value of exports and imports in the United States in a single year is about three times the value of all the property in the thirteen States when they declared their independence from Great Britain. Human brotherhood, human understanding, international good will and fellowship are all bound up in the problem of navigation. The world must have navigation and navigators. Experience has proved that, with all the chances of error, with all the perils of the sea, navigation is relatively safe. It is safe because mariners have learned to make allowances for the various errors. They navigate with a coefficient of safety. The careful navigator as he approaches land in a time of fog or darkness does not assume that he knows the exact position of the ship or that he can predict, from minute to minute or from hour to hour, the exact position of the ship as it approaches land. Although he may indicate the position of the ship with a point, he actually draws a circle whose circumference indicates the largest possible error and keeps the circumference of that circle from touching danger until he has, by soundings or by observation, means of determining his point within the circle. He knows he is within the circle, even if he does not know exactly where.

Likewise, it seems to me that, in navigating the sea of life, we may not be absolutely sure that every word in the Bible is infallibly true. We may not be absolutely sure that each and every prayer offered has been fully, completely, and unerringly answered. We may not be entirely sure that our prayer for wisdom has given us perfect wisdom or understanding of the particular problem we are trying to solve. Nevertheless, we must continue our voyage through sunshine and storm and fog, making due allowance for error, following certain fundamental principles of human relationship, such as the Golden Rule, the Doxology, the Lord's Prayer, and the twenty-third Psalm, and believing that when the time comes we will be able to get some soundings, sight some lighthouse or buoy which will show us that we are on the right course and enable us to go on our way with more assurance and with full confidence that the journey will yet be successful.

In the navigation of a ship we do the best with what we have. We hang on to our compass and our lead line; we keep our patent log overboard; we observe the drift; we study the current of the water; we look for indications of land; we may take the temperature of the water, seeking to ascertain our whereabouts as best we may and prevent shipwreck. So in the voyage on the sea of life there may come times when we can only hold on to what we have, try to follow our knowledge of right and wrong, holding ourselves steady, not despairing, but hoping. Waiting patiently for more light, waiting for a better understanding, seeking a more perfect knowledge, we go on from day to day, through fog and rain and snow, into the sunshine where God seems near again.

And now, in conclusion, what is the duty of a man upon the sea of life? Obviously it is to navigate a ship safely and securely and bring it into port. He cannot stop and cannot turn back. He must go forward, either to the harbor for which he is destined or to shipwreck. He must use every aid to navigation. He should not, through assurance or carelessness, neglect the utmost precautions for safe navigation. There be times of stress and sorrow when the utmost care must be exerted. There be times of laughter and freedom. But in joy or sorrow, in pain and suffering, or in pleasure and happiness, we must go forward on the voyage, seeking from every source, mindful of the chances of error, tolerant of others, having faith in the God who made us and in the existence and accessibility of the port to which he has bid us sail. As we near that port may we pick up the beacon, the lights along the shore, the gateway to the harbor, which will give us assurance that we will make port in that city whose maker and builder is God.

CHARLES W. WOOD

Journalist

CHARLES W. WOOD is one of America's most distinguished journalists. He is at present one of the editors of *Forbes: A Magazine for Business Men,* in New York City. He is the author of several books, his most recent book being "The Myth of the Individual," which has had a wide reading everywhere in religious and philosophical circles.

Introducing Mr. Wood

He started out in life as a railroad engineer, but he says: "I could not pass the mental examinations when the railroads required them, and therefore I decided to become a molder of public opinion and went into the writing game."

He has been a free-lance writer most of his days, and a most successful one, but has also held editorial positions of great responsibility on the New York *World, Collier's Weekly,* and other publications of note. He traveled around the world, writing human interest stories of the Methodist Mission fields when the Methodist Centenary Movement was in full swing. He interviewed the great political leaders of China, Japan, and Korea, one famous interview being with Dr. Sun Yat Sen, the George Washington of the Chinese Republic. He has also for years had the confidence of Mr. Henry Ford, the great automobile manufacturer, and from time to time visits Mr. Ford in Dearborn for the purpose of personal interviews. Mr. Ford speaks as freely to Charles Wood as to any reporter in the United States because he has come to have great confidence in him.

Mr. Wood wrote a biography of Bishop Brown in the famous Brown heresy trial a few years ago and represented the good old man in his publicity department.

He is comparatively a young man, just having reached his fifties, and has always been interested in an extreme social interpretation of the spirit of Jesus and the reach of the Christ gospel.

"JESUS WAS RIGHT"

BY CHARLES W. WOOD, NEW YORK, N. Y.

SOME time, in the near future, none of us will have any money. This is not a guess. It is a positive fact. Any way you want to look at it, it is bound to come out that way.

Those who claim to be orthodox in their religious creeds will, of course, concede the point. For all of us, in the near future, will be in the world beyond, and there cannot be any money in the spirit realm. For money is a medium of exchange. It is a device connected with bargaining, either for the necessities of existence or the supplying of fancied wants.

In heaven, however, there can be no bargaining. The redeemed will partake of the water of life freely. Loving service will be the motive of action. Money could not buy anything there, even if one had it; therefore it would cease to be money.

It is equally impossible to conceive of money in the realm of outer darkness. Dives had none. That is, he had nothing which could be used as a medium of exchange. He could not even buy a drop of water.

But the writer was not thinking of another world.

This world, this human society in which we are all trying to make a living to-day, will soon be running without money. For everything will be free here too. Service will be the motivation of life. It will be discovered that real life consists, not of buying and selling, but of giving; and in a world in which giving is the ruling passion any medium of exchange must lose its meaning and therefore cease to exist.

Many readers will find it difficult to conceive of a world without money, but the fact is that we have a lot of such worlds to-day—millions and millions of them. There is no medium of exchange, for instance, in the world of early childhood. Babies are given their milk for no other reason than that they need it. No one asks baby for a cent, nor for a milk ticket. The family has no credit manager to find out how much he is worth. The only certificate that is required from Junior is a certificate of need. It is only in the world of grown-ups that need is ignored and that people who are in a position to fill our needs demand a certificate first of our ability to pay.

But is this world so grown-up as it seems? Even in our world of so-called grown-ups there are ever so many phases of life in which money and the very suggestion of money are not tolerated. Especially is this true where real friends meet.

There is a social life which passes as friendship which is not friendship at all. Human beings must have companionship, and, in a money world, they often try to purchase it. So they "give parties" in the hope that they will receive recognition, exalt their own social status, make profitable contacts for future business deals, or get some free advertising for some worthy cause with which they happen to be associated.

Such contacts are not bad, but there is no real friendship in them. The people concerned are pure traders, giving in the hope that they may receive, although they make a civilized effort to hide the fact and keep the money under the table. Where real friends meet, all thought of getting vanishes. Self vanishes. Ambition vanishes. Just to live for the other or die for the other—that is all that a real friend demands.

Such friendships are rare in the adult world today, and there is no reason why we should regret the fact. The stories of David and Jonathan and of Damon and Pythias are inspiring, but a world full of such friendships might not be a friendly world at all. Each pair of devoted friends might hate all the other pairs, and, if they thought it better to have peaceful relations with them, they might be able to do so only by setting up some medium of exchange.

Money, although it may be the root of all evil, does, somehow, work for peace. It may break up friendships, but it also breaks up enmities. When tribes got to trading with each other, they began to tolerate each other. While toleration is by no means friendship, it tends in the end toward making friendship possible. When friendship is attained, however, there is no further use for money; and even where nonfriends are trying to be friendly they do their best to keep all profit motives out of sight.

No one who invites his "friends" to dinner would ever think of feeding them according to their ability to pay him back—that is, after they have arrived. Before the invitations were sent out, he may have calculated the cost in detail, and the possible profit to be realized from every guest; but when the guests have assembled it is necessary to treat them not as customers, but as friends. One must simulate generosity even if he does not feel it. He must pretend to be lavish. He must act as if he actually believed that it is more blessed to give than to receive.

Even mine host in a purely commercial hotel or restaurant must indulge in the same make-believe. He must seem friendly, even though it is tacitly understood that he doesn't want you in the place, no matter how hungry you are, unless he can get value received for everything you eat, and at least a little profit besides.

While there are few friendships in our modern world, there is a universal hunger for friendship. Being purely mercenary is something which we all loathe, no matter how necessary it may seem to be. We know we can't afford to give unless we get value received. Nevertheless, all of us seem to wish it were not so. Away down in our hearts we know that Jesus was right; there is more joy, more blessedness, more downright fun in giving than there is in getting; and even where we are sure that our motive is mercenary something in us rebels against the idea and compels us to act as if it weren't.

Giving is not the ruling passion in our dealings with our neighbors, but it is getting to be. That is what makes the present, especially right here in America, the most interesting period of all history. The passion to give is getting the upper hand in this presumably commercial age; and in so far as we are yielding to it our whole world is being transformed.

Hitherto the world has thought it impossible for human beings to live for others, in spite of the fact that no human beings ever could live any other way. Even if one spent his life accumulating money, he had to do it for others. He could not, by any possibility, keep it. Just as soon as such a man died the money came into some one else's hands.

The spender, the prodigal, may try to live for himself, but he cannot manage it. Riotous living demands riotous companions. One cannot have a riot all by himself.

One cannot even be selfish by himself. Nero is our notion of the biggest bully in history, but there could not have been a Nero without a Rome. He had to have an army, and he had to have a mob. He was, in fact, an abject slave to both. Without them he could not have been Nero. He would have been Zero.

But what has all this got to do with the currency question and the problem of modern finance? What has it got to do with the strange statement that, in the near future, American society will find it expedient to abolish money?

Just this. America is discovering that Jesus was right. It is discovering, especially, that he was scientifically sound in the very statements which his most ardent followers have found it hardest to defend.

Everybody could admit that his teachings were "ideal," but it remained for present-day America to discover that they were practical.

Jesus came to a world which was lost in a theory of selfishness. He came to a world in which it was supposed that selfishness paid dividends and that unselfishness was a total loss.

It was admitted by some that unselfishness was good, and after death one might be rewarded for it. But, as far as this life went, did not one have to look out for himself?

No, one did not. Jesus not only asserted this, but demonstrated it. Selfishness is utterly contrary to human nature. To be utterly unselfish is to be the true Son of Man.

In this world to which the Son of Man appeared, selfishness was not wholly unrestrained. Against the theory of living solely for one's self, good men had set up the theory of justice. One might live for himself, they thought, but he must be careful to observe the law. He must be scrupulous about the rights of others, as set forth in that law. He must not lie. He must not cheat. He must give honest measure in the market and be just in all his dealings. But if anyone could prove that he had observed the law to its ultimate letter he was entitled, it was supposed, to all the wealth which he could accumulate.

Not everybody observed the law so scrupulously. The masses were careless. In fact, they were flagrant sinners, disregarding the law in a hundred ways. They acted on impulse instead of according to formulas. They lived a miserable life, loving and hating, helping each other out of difficulties, quarreling and making up, indulging themselves, indulging others, but managing to develop streaks of human kindness somehow.

And, strange to say, Jesus did not scold them. He reserved his fierce condemnations, not for those who disregarded the law, but for those who spent their days studying it—trying to see how much the law would allow them to get.

Clearly, they had no solution for the problem of human life. The masses in their lives of sin were more to be preferred than they. These professors of righteousness, they weren't human at all. They weren't alive. They were dead.

Jesus did not preach justice. He recognized that it was necessary. The law must be observed, he pointed out, even more scrupulously than the Pharisees were observing it; but it would never be observed by any society which had justice as its supreme ideal. Such a society, in fact, could not achieve justice.

Being honest, he argued, is not the alternative of stealing. The Pharisees did not understand that. What is more, his disciples did not understand and his Church did not understand.

But modern psychology understands. It is now very plain to most of us that people who are trying to see how much they can get out of us will interpret the law in accordance with their particular ambition. From those who want to help us we need no protection; but from those who would injure us if they could we must constantly be on guard, no matter how determined they may be to find a legal way to effect the injury.

The real cure for stealing, Jesus pointed out, is to be found in giving—giving not justly, but passionately; giving because one wants to give, because giving without any thought of reward is the nature of the Son of Man.

The alternative of war, also, is not law. The alternative of war is friendship, human love.

It all sounded ridiculous. Who ever heard of such a thing?

Well, everybody had heard of these very principles, and everybody had practiced them, but they had not thought of applying them to the world at large. When Jesus wanted to tell about the kingdom of heaven, he did not go to some far-off other world for his illustrations. He talked only of things with which everybody was familiar.

There was the family, for instance. Everybody knew what the family was, and yet it wasn't organized on this principle of giving everybody exact justice. It was organized on the principle of love—of everybody being related to everybody, and of everybody contributing to help everybody, not because some statute commanded it, but because that was the natural thing to do. There simply couldn't be a family if one were to feed some of the children and leave the others to shift for themselves.

The family must think of every member. If some of the children are weak and incompetent, the family must treat them just as well as it treats the strong and competent. It is likely, in fact, that it will have to spend the most time and the most attention upon those who are able to help the family least. This is all contrary to our theories of justice, but it is all in harmony with our theories of love.

That story of the prodigal son was a terrible story to spring upon the Pharisees, for no Pharisee could answer it. It was contrary to all their formulas to kill the fatted calf for such a worthless chap while the good, dependable elder brother was given no particular attention at all.

But what did the father care about the formulas? He was a father. The family had been broken up, and now it was reunited. His son who was lost had been found. The old man might have been a Pharisee himself, as far as his dealings with the outside world were concerned; but there was no place for Pharisaism in such an intimate, heart-filling, human experience as this.

Pharisaism at best is a code of correct procedure between those who do not love each other. But it isn't human. It does not and it cannot take the place of love.

"Thou shalt love thy neighbor as thyself," said Jesus; but he did not ask anything which it was not natural for the Son of Man to do. Love is the simplest and most natural course for human life to take. Without it, there could be no human life.

But how can we love outsiders?

The answer is: We can't. Jesus never expected it of us. All he pointed out was that *there are no outsiders*. We are all one family—children of one

Father. We who have been looking at each other as aliens are but branches of the same vine. We have no life in ourselves, and they have no life in themselves. When we become thoroughly aware of that, it will not only be possible to love our neighbors as ourselves, but it will be impossible not to.

Jesus died, and it seemed for centuries that his teachings died with him. People generally went on trying to live for themselves. They even tried to get religion for themselves—calling it, strangely, the religion of Jesus. They tried to get salvation for themselves and holiness for themselves.

Instead of giving, they went on buying and selling, which always led to such cheating and injustice that nobody was happy.

Eagerly they yearned for justice, and groups with different standards of what was just and right fought each other desperately. The world was filled with war and poverty and hate. Hungry mobs adhering to some new notion of the divine right of the people fought other hungry mobs adhering to the more respectable doctrine of the divine right of kings; but whether there was democracy or autocracy, there was still hunger and hate.

Christian Churches similarly fought Christian Churches. Nations fought nations. Kings fought kings, and democracies fought democracies. Human beings, in the meantime, could not live for themselves, and, although they often did not know what the fighting was all about, they gave up their lives eagerly for the particular cause to which their loyalties were attached.

Buying and selling eventually became the major concern of life. We entered a machine age, and it seemed to be nothing but an age of commercialism. This dealing with each other helped people to discover each other and not to think of each other thereafter as implacable enemies. It led to a great yearning for peace, but it did not lead to peace. It led to greater wars than ever. For the trading was not human. It was carried on for profit. It was performing a wonderful service, but the service was not prompted by human love.

Then the great thing happened. Then, in America, it began to be perceived that the real function of all business was not profit. The real function was human. The real function was service—delivering goods to people, not because there was money in the transaction, but because people needed the goods.

The rest of the story cannot be told just yet. It cannot be told until it happens, and it is only just now happening. There were a number of things, you remember, which Jesus refrained from telling us because, as he said, we could not bear them yet. Good news, I think—news too astoundingly good to be grasped.

But it has at least begun to dawn on this commercial age that we humans are all one family. If we are to organize for service, we must serve everybody. We can no longer organize business against business, nation against nation, or class against class. We must organize this business of service somehow so that it will take in the whole hitherto damned family.

And what use, I would like to know, will money have then? It can no longer indicate how much we shall give, for all will want to give as much as they can. For that is the nature of the family. It is human nature. It is the only course which the Son of Man can take when he once realizes that he is the Son of Man.

OWEN D. YOUNG

Statesman

ONE can hardly pick up a newspaper these days and not read about Owen D. Young, because of his splendid work on the Reparations Commission and his single-handed completion of an almost impossible international task of good financing and good will.

Introducing Mr. Young

One doubts if there is a single name which has appeared in magazine articles, editorial columns, and which is mentioned from public platforms within recent months more than this American lawyer and business man's name is mentioned,

He was born in Van Hornesville, N. Y., on October 27, 1874, and graduated at St. Lawrence University, N. Y., in 1894, receiving an LL.B. from Boston University in 1896 and an LL.D. from Union College in 1922. Tufts, Harvard, Dartmouth, Johns Hopkins, Columbia, Colgate, and Yale have since conferred degrees on this famous layman.

He began the practice of law in Boston in 1896 and has been Chairman of the Board of Directors of the General Electric Company and the Radio Corporation of America. He was a member of President Wilson's first Industrial Conference in 1916 and also a member of President Harding's Industrial Conference. The last four Presidents of the United States have appointed Owen D. Young to important national and international positions of great responsibility, positions in which he has represented the President and the nation with great power and acceptability. He is a member of directorates of several corporations in the United States, including General Motors, General Electric, and the Mohawk Power Corporation.

He was decorated by the Japanese Government with the Fourth Class Order of the Rising Sun in 1921; is a Commander in the French Legion of Honor, Commander of the Belgium Order of Leopold and of the First Order of the German Red Cross; and is also a member of Beta Theta Pi and Phi Beta Kappa.

There are few men living to-day in American life who are so universally respected at home and abroad. The voice of such a man in this book we are proud to have heard.

WHAT IS RIGHT IN BUSINESS?

A SERMON

BY OWEN D. YOUNG, HEAD OF THE UNITED STATES REPARATIONS COMMISSION, PRESIDENT OF THE GENERAL ELECTRIC COMPANY

ONE bright crisp day in the fall of 1905 David Shaver was driving down the long, winding and only street in Van Hornesville. His conveyance was a one-horse lumber wagon with bottom boards and no box. David was standing on the boards, his long gray beard waving in the breeze, driving a horse that looked almost as old as he. Suddenly, around a bend in the road, a large motor car showed up. The old horse went over the stone wall and down into a hollow about ten feet below the road. The wagon and David followed. There was a mix-up of broken harness and bottom boards and whiskers. The driver of the motor car, seeing the catastrophe, stopped, looked over the wall, and solicitously asked: "Can I do anything for you?" David slowly disentangled his whiskers and answered: "No, I think you have done all you can for me this morning."

As I said, that was in the year 1905. Motor cars were just beginning to occupy our roads. At the same time, here and there, sometimes without notice, big business began to show up around the bend.

There is a striking parallel between the two. Then motors were not very highly developed nor very reliable. Their drivers were likely to be men of adventure and of courage, frequently none too considerate of the old wagons on the road. Often they were quite unskilled; and then, too, the roads themselves were not very well adapted to the new machines. As time went on, the old horse-cab drivers became motor-cab drivers, and they drove with something of the abandon and the carelessness with which they had driven the horses, not fully realizing that a forty-horse-power motor was a different thing from a one-lung horse. Now, in 1905 my old friend David did not like motor cars. He had had his experience with them. He would have been glad to have shut them off the road altogether. But some years later I had the pleasure of taking him in a motor on what he described as the best ride of his life. Then he thought better of motor cars, and finally he came to understand, as we all have, the great contribution which they have made to the health, wealth, and happiness of all people.

It was much the same with big business. Sometimes its drivers were reckless; sometimes they were highly careful and conscientious; but the old horses of business were not yet adjusted to the new device. Dire prophecies were indulged in as to what would happen if large business units were to be permitted. It was said the masses of the people would become their slaves. The business machines have become better adjusted through a quarter of a century. The drivers of them have become more skilled. In a sense, they are people trained for the job like the motor car drivers. And while we still have left with us some of the reckless and irresponsible ones who are a menace to the road, by and large we move motor cars by the millions driven with amazing skill and safety—and so we do our business. The horses remaining take no notice of them, and David to-day, were he living, could ride down the road in Van Hornesville with safety, without irritation, without bitterness or even envy, because the chances are, even if he kept his horse, he would have a motor in the barn standing beside it. So our big business has not justified the fears of our people. Exploiters no longer own the big concerns. Bankers no longer own them. Their shares, like motor cars, are spread from one end of the country to the other in every city and village of the United States. And, broadly speaking, the vast organizations are in skilled hands, and the road is reasonably safe.

Now, when we think of what is right or wrong in business, we must take account of the conditions under which such impressions are formed. Everything was wrong with business, or especially big business, in common opinion in 1905. Like motors, it appealed to the daring only. Such prejudices as exist against it to-day are much more largely due to the recollections of the old days than to real complaints of this day. Just as the horse driver to-day is less considerate and less careful on the highway, so it is likely to be true that the smaller units of business, not the larger ones, are less considerate and less careful. We have had to go through this process of adjustment, however. We have had to change our rules and practices in business and our laws governing it in the last quarter of a century, just as we have had to change our rules and practices on the highways. We have had to extend governmental control over business by way of regulation in the interest of all, just as we have had to compel the carrying of lights and license plates on motor cars. We have had to broaden the road and strengthen our bridges in order to prevent collapse, and so, in the matter of reserves and conservative business practices, our new concerns, for the most part, are far superior to the old. We have to see farther ahead on the road, and so we put strong headlights on our cars to show the road, just as we put research laboratories and long-time budgets and surveys on to our machines of business.

Now, I am not going to say that all is right with business. It is far from right. But I am here to say that in the last quarter of a century we have made great progress toward the right. Our difficulty does not come so much from bad men or bad principles as it does from the difficulty of applying right principles to increasingly complicated situations. True, we have still an occasional drunken driver, an occasional malicious driver, an occasional ignorant driver, but they are not the principal danger. Our greatest risk is in the mistaken judgment of good drivers or their inexperience or carelessness where the traffic is heavy and the signals are complicated.

Let us take an example or two. What is right or wrong with the discount rate of the Federal Reserve Bank of New York, or with the bank rate, as they say in London when it is fixed by the Bank of England? Do you say there is no question of right or wrong in the moral sense of the bank rate—that is a financial matter? And yet I know of no act in business which bristles more with moral problems than the fixing of a bank rate. I do not mean problems in the sense that the men who fix that rate are likely to act in bad faith. Not at all. I mean in the sense that men fail to apply correctly the sound moral principles which they recognize to a difficult and complicated business problem. Sometimes later, when the thing has been done, and looking backward it is found that a mistake was made, when it seems clear what should have been done, that men without experience or with little experience, or men who are looking for trouble, say something is wrong with business—look how that bank rate was fixed.

Now, the making of a bank rate affects the volume of currency and credit. It increases or diminishes the value of money. As a result of it a debtor pays more and a creditor receives less, or else the converse is true. Every wage earner is affected in the purchasing power of his earnings by the bank rate. Every aged person or invalid dependent upon the income of a trust fund may have more or less of the things he needs as a result of the bank rate. It is a high moral responsibility to fix a bank rate.

When I was in Germany in February of 1924 working on the Dawes Plan, you will remember the currency of Germany was depreciating so rapidly that the industries paid their wages daily, and sometimes indeed twice a day. Standing with the lines of employees was another line of wives and mothers waiting for the marks. The wife grabbed the paper from her husband's hand and rushed to the nearest provision store to spend it quickly before the rapid depreciation had cut its purchasing power in two. When the representatives of labor in Germany appeared before the Dawes Committee, I put to them this question: "What can this committee do for German labor?" I expected the answer to be some one of the slogans of labor, such as the eight-hour day, old age or disability pensions, insurance against unemployment, or something of that kind. Much to my surprise the answer came promptly: "What your committee must do for German labor is to give us a stable currency." "Do you know," the representatives of German labor said, "that for many months it has been impossible for a wage earner in Germany to perform any of his moral obligations?" Knowing that a child was coming to the family at a certain time, there was no way by which the husband, through effort or sacrifice or savings, could guarantee his wife a doctor and a nurse when that event arrived. One knowing that his mother was stricken with a fatal disease could not by any extra effort or sacrifice or saving be in a position to insure her a decent burial on her death. And so he said: "Your committee must, just as a basic human thing, give us a stable currency and thereby insure to the worker that his wages will have the same purchasing power when he wants to spend them as they had when he earned them." Prior to that I had always thought of money and currency and credit as a mechanism of finance, impersonal in its operation. Not until then had I appreciated how closely it lies to life and the basic moral problems of every man and woman. Yes, indeed, here the traffic is heavy and the signals complicated.

Now, why have I taken all this time to write of a very remote and highly technical question such as the fixing of the bank rate? Why have I endeavored to suggest to you that moral questions are involved in that particular action? It is only for this: I want you to get in your mind now, once and for all, that when you discuss what is right in business the difficulty lies not in determining what is right in principle. It is rather in the application of the principle to the vast, complex problems of our modern business. If you ask me with reference to business what is right in principle, I answer that the Golden Rule supplies all that a man of business needs; yet if you ask me to apply the Golden Rule to a bank rate, I find it amazingly difficult to do. It is like telling me to apply the multiplication table to the design and manufacture of a steam turbine. I know the principles of mathematics underlie the building of that great machine, but it is a highly difficult problem to step from the multiplication table to the steam turbine. If by any chance that turbine is not built in accordance with mathematics, it will explode, lives will be lost, and ruin come to many innocent people. And so the design of a turbine requires conscience and care in the engineer and the highest regard for moral values at every step in order that the machine intended for service and value to man may not turn out an instrument of menace and destruction.

To return, however, to the point. What is right in business requires, in highly complicated situations, that the Golden Rule be applied by men of great understanding and knowledge as well as conscience. They must be technicians in the sense of making the connecting link between the Golden

Rule on the one side and the most complicated business transaction on the other. They must be as highly skilled as the turbine engineer who makes the connection between the muliplication table and the modern high-pressure turbine with its high heat temperature, wheels revolving at great speed, and an electrical output which, if let loose, is as destructive as the lightning of the gods.

Now, I purposely omit from this discussion the immoral things which may be done in business by weak and dishonorable men. True it is that there are occasional defalcations. There are here and there plain breaches of trust. There is the usual wreakage of dishonesty in different forms appearing now and then in business. Whenever it occurs, it is exploited in the headlines of the newspapers, not because it is the common, but because it is the unusual thing. The percentage of plainly dishonest things in business is very small compared with the vast total of the operations going on. There is no more need for me to discuss these cases under the title of "What is right or wrong in business?" than there would be for me to review the cases in our State prisons or in our lunatic asylums in order to determine what was right or wrong in society. By and large, business visits very quickly its own penalties on the dishonest man.

Having suggested to you that it is not the crook in modern business whom we fear, but the honest man who does not know, I wish to review briefly some of the advances which we have made during the last thirty years, in which I have been fairly intimate with the activities of business. I may say that during that time the moral standards of business have been advanced. A certain amount of astuteness and cleverness and sharpness of the earlier day has disappeared. They would not work very well in large business. A storekeeper may short-measure or short-weigh his customer and make a little by that method. He may even induce his clerk to short-weigh or short-measure, but he cannot organize a vast department store on that basis. Either his employees are honest people who would refuse to do it, or he would soon have as employees a vast organization of crooks who would beat each other and soon ruin the proprietor himself. Big business does not lend itself readily to dishonesty and crookedness. Great organizations of human beings cannot be built on that theory. You cannot teach an organization to steal from your customers and object very much if your cashier takes money out of the till. Honesty and uprightness must exist in great business organizations on the simple grounds of expediency, if no other. And so, as our business has grown larger, I think we can say that moral standards have improved. It is safe for you to buy to-day under great trade-marks almost anything you wish without previously examining the package. You will find quantity, quality, and price right. It may be no moral tribute to the managers of business. It may be only the result of their intelligence, for they know that any other practice spells ruin. So here, certainly, simple honesty has its own rewards.

Then, too, there is another development of the last generation which I think has tended toward improvement in our standards. Again it results from the development of big business. Let me get it this way, Who are the persons responsible for the right or wrong conduct of a business? Two generations ago you would unhesitatingly have said: "Why, the owners, of course. They are the people responsible for it." Is that answer true to-day? Let us look and see. "Who are the owners of these big businesses like the telephone company, or the Steel Corporation, or the General Electric Company, or the railroads? The law says the stockholders are the owners, and that is the theory. Well, there are some thousands, and frequently hundreds of thousands, of them in a single corporation. Suppose you go to the school-teacher in Vermont who has a large share of her life savings invested in five shares of the General Electric Company and say to her: "Madam, you are an owner of the General Electric Company, and I hold you responsible for the moral conduct of its business." What would her answer be? That she knew nothing about its business. The company had always paid her dividends, her investment had been profitable, and she was assured that it was safe. She never thought of attending a stockholders' meeting and would not know what to do if she did. Once a year she received a piece of paper called a proxy and did not understand particularly what it meant and so never bothered to sign it, but threw it in the wastebasket. That is the way she, as owner, exercises her responsibility for the moral conduct of the business of the General Electric Company. And there are fifty thousand of them exercising exactly that kind of control over the moral conduct of our business. Well, suppose you go to a large investor and say to him that he owns a very large block of shares in the General Electric Company and he is in a position to exercise great influence, and you hold him responsible for the moral conduct of its business. What will his answer be? He will say: "My bankers have advised me that it is a very sound business. We have held that stock in our family for many years. It has always paid us dividends and shown us increasing value in principal. I do not know anything about the business except that I look at the financial statements. I do not even know whether the stores at which I trade sell General Electric products. I never bothered to inquire. I do not even know that my household buys General Electric products. I never thought to look. Obviously I assume no responsibility for the material welfare of that business, and certainly you cannot expect me to be held responsible for its moral conduct—in fact, I would not know, in those complicated transactions, whether a given policy was wise or not. Clouded as the issues are, I could not know whether a course of action was right or wrong." That would be your answer. The point is that in our modern business organizations of large size we have completely divorced ownership from responsibility. Two generations ago ownership meant responsibility. Now ownership has little or no relationship to the conduct of the business. As a result of this, we have developed managers of business, chairmen and presidents, and vast executive organizations. They alone know the business. They must be held responsible not only for its material welfare, but for its moral conduct.

When this separation of ownership and management on a large scale first took place some twenty-five or thirty years ago, the managers of business rather considered themselves as the paid attorneys of the stockholders to get results. The code then was that the manager must get results, honestly if he could, dishonestly if he must, but get results. He must not be too scrupulous about it, because if he did not want to do what was necessary to get results others stood ready. So we had for a time a rather demoralized situation in big business. The vast power of the great organization was frequently used through coercion to get results. Great shippers forced railroads into secret rebates, unscrupulously overcame small competitors, and so, through the exercise of power in one form or another, accomplished unjustifiable results. Power, especially when newly acquired, always leads to excesses. Our early motor car drivers were much more lawless than the present ones.

Then came a new idea in management. It is not yet full grown, but it is showing signs of rapid development and the greatest promise. I must say that I think the new idea sprang largely from the fact that lawyers were advanced to high management positions. This was initially done because our laws became so complex that for a time it was difficult for anyone except a lawyer to run a big business and keep within the law. While that was the reason for the lawyer coming into these positions, the result was quite different from that anticipated. If there is one thing that a lawyer is taught, it is knowledge of trusteeship and the sacredness of that position. Very soon we saw rising a notion that managers were no longer attorneys for stockholders; they were becoming trustees of an institution. Now, that is a great change. If you will pardon me for being personal, it makes a great difference in my attitude toward my job as an executive officer of the General Electric Company whether I am a trustee of an institution or an attorney for the investor. If I am a trustee for the institution, who are the beneficiaries of the trust? To whom do I owe my obligation? My conception of it is this: That there are three groups of people who have an interest in that institution. One is the group of fifty odd thousand people who have put their capital in the General Electric Company—namely, its stockholders. Another is a group of well toward one hundred thousand people who are putting their labor and their lives into the business of the General Electric Company. The third group is composed of the customers and the general public.

Now, as a trustee for these three groups, what would I most desire in the interest of all? First, that the credit of the institution should be so good that it could get its capital at the lowest rate even under the worst conditions. In other words, one would desire an option on capital supply. Failing in this, there would be no plant nor tools for labor. Workers would lose their jobs and customers would lose their product. In order to obtain an option on capital, it would be necessary to bulwark the institution adequately with reserves and thereby guarantee the safety of the capital and the continuity of its return. It would be necessary to have good relations with labor and a good market for the product, because that too is a guaranty of a continuous income to the investor. After one has the capital supply insured, he would wish a call on the labor supply. He would want his workers to feel that the institution was a good place to work and that the wages were as good or better than anywhere else;

that men's rights to their jobs were respected, and that continuity of employment was at least better than in other plants. Given these things, the institution would have an option on its labor supply and might be expected to be free from labor difficulties. Third, one would want the product to be so good and the price for it so reasonable that buyers would prefer it to other products and so take it in slack times as well as good. In other words, one would want an option on the market. With these three options—one on capital, another on labor, and the third on the market at all times—the trustee could feel that the institution had reached its maximum safety for the three groups of which he was trustee. True it is, in addition the concern must meet its public obligations and perform its public duties—in a word, it must be a good citizen.

I think what is right in business is influenced very largely by the growing sense of trusteeship which I have described. One no longer feels the obligation to take from labor for the benefit of capital, nor to take from the public for the benefit of both, but rather to administer wisely and fairly in the interest of all.

And now I come back to my first point. It is no simple matter to determine right and wrong, even as between the groups which I have indicated. To protect capital one must build up reserves against bad years or unforeseen contingencies. To grant fair wages or high wages and adequately pay employees means adjusting the price so as to provide income adequate to do it. To try to increase a price for the sake of labor without regard to whether your labor is efficient, productive, and progressive, would be to take the road to ruin. It would be distinctly wrong. It would destroy continuity of employment, because one morning we would wake up and find our business gone, our price too high, a product not good enough, employees discharged. Just what is right in all cases we cannot foresee even with the greatest effort. We make mistakes. We learn from our mistakes. We try to correct them in the future. Turbines will blow up, notwithstanding the multiplication table, occasionally when the engineers misapply the rules. Capital will get too much or labor too little, or the public not enough occasionally, when the management misjudges the application of the Golden Rule to the complicated problems which we have. But by and large, looking over the quarter of a century with which I have been familiar, I am pleased with the rapid progress which we are making toward the right in business. We are not perfect and never shall be, but we are now training young men with a sense of these great responsibilities, and we are providing them experience from our own mistakes. It is our one consolation for making them. As time goes on, I feel that the right in business will more and more prevail. The larger business becomes, the more scrupulously careful the administrators of it will be. We have had much difficulty with questions of technical competence and moral responsibility in the offices of aldermen, but we have had practically none in the great office of President of the United States. Somehow, as responsibility increases, men are found big enough to meet adequately the great questions of right and wrong which come to them. So I welcome big business and big responsibility, not in the fear that it will make business wrong, but in the hope and belief that it will make business right.

After I had written the foregoing statement out of my own experience, I happened to be examining a little manuscript of Emerson which I own, and there I found this statement written one hundred years earlier, not out of his experience, but out of his head:

The habit of directing large affairs generates a nobility of thought in every mind of average ability. For affairs themselves show the way in which they should be handled, and a good head soon grows wise and does not govern too much.

And so with your permission I will reverse the usual practice and leave you my text from Emerson last. You may preach your own sermon, and then you will be pleased with it.

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